

Published by
Sriambhadrabhai Jagdish Shah
Dussejwani (Dussejwani) Bhatia Karyakarma
Dussejwani Road . . . Ahmedabad

First Edition 1935.

Text etc. Printed by
Maganslal Laxmidas Patel
At the
Surya Prakashya Printing
Press : Pankore Naka
A h m e d a b a d

Translation Printed by
Mansilal Chhaganlal Shah
At the
Virvijaya Printing Press :
Kalupur, Tankshal
A h m e d a b a d

CONTENTS

	Pages
I Foreword	1—2
II Introduction	3—13
III Vivagasuyam (Text)	1—84
IV Notes	85—102
V Translation	1—136
VI Abhayadeva's Commentary	
VII Glossary	

laymen wishing to know about what this Jain text contains, will also be able to follow the text lucidly, correctly, and clearly in the translation.

The editors deserve much credit for the publication of this volume which I hope will receive the same warm and ready reception at the hands of the students and the general public as the other volumes which they have previously edited with equal ability.

1st June
1935.
Ahmedabad

K. V. Abhyankar M. A.
Professor of Sanskrit and
Ardha-Magdhi
Gujarat College
Ahmedabad.

Introduction.

The Jain Canon in the present form belongs to the S'wetambaras. It was redacted by Devardhi-gania Kṣhamas'ramana in the present form in Vira Samwat 980=A. D. 513, at the Council of Valabhi. The Jain canon Consists of 45 scriptures viz. 11 Anga Sūtras, 12 Upanga Sutras, 10 Prakira Sūtras, 6 Cheda Sūtras, and two Chulika Sutras viz. 1 Nandi-Sūtra & 1 Anuyogad-wāra-sūtra and 4 Mūla-Sūtras. Originally there were 12 Anga Sūtras; but the last Anga Diṭṭhi-vāya was soon forgotten and lost. Thus we have only 11 Anga Sūtras with us. The Vivagasuya is the Eleventh Anga of the Jain Canon.

Vivāgasuya is divided into two books: "The fruits of bad acts" and "The fruits of good acts." The first book contains ten lectures, each of which teaches one or the other moral lesson. The first lecture of Miṃyāputta teaches us that tyrannising over the subjects by a governor (like Ikṣvāku) by levying upon them heavy taxes and

refusing to listen to them etc. is a great sin leading even to hell. It also gives us some information about the medical science in those days. Moreover, it, as well as some of the forthcoming lectures (viz. seven, eight and ten), tells us that no medicines can cure the terrible diseases and pain which are a result of great sinful actions. The sub-episode of the blind man also indirectly teaches us the lesson of contentment and of not minding miseries because there are persons in this world who are more miserable even than we.

The second lecture of Ujziyaya tells us that torturing animals by cutting their limbs and eating their flesh etc. as also drinking wine is a great sin and leads to gallows and hells. It also gives us some information about the ancient customs of the public announcement of offenders and the mode of taking them to the gallows. It also teaches that addiction to harlots, sexual enjoyments and other vices such as drinking wine, gambling etc. are also great sins and lead to transmigration into hells and other lower existences for endless time. It also gives us some legal information viz. in ancient times when a courtesan became a kept mistress of a person she had to

live like a faithful wife and any person visiting her can be charged with adultery.

The third lecture of Abhaggasena teaches us that destroying the eggs of various birds and selling them publicly as well as devouring them is a great sin leading to the miseries of the gallows and hells. By the by, it also gives us some information about the settlements of thieves in former times, and it also throws further light on the ancient mode of taking a person to the gallows by exposing him before the public, and to his great torture, relentlessly killing before very eyes, his own near and distant relatives and making him eat their flesh and blood. This presupposes very ancient days when the penal laws were yet rigid and barbarous and had not seen the dawn of modern civilization and reforms. A moral can also be drawn from the fact of Abhaggasena's death at the hands of king Mahabbala that intoxication due to wine and too much fondness for taste and food lead even an invincible man to ruin.

The fourth lecture of Sagada lays emphasis on the evil fruits of eating flesh and eventually on those of the heinous act of enjoying sexual pleasures with one's own sister. It has also been shown, as in the second lecture, that addiction to

harlots leads to ruin. Moreover, light is thrown on one other ancient mode of execution. An offender was made to embrace a red-hot iron statue of a woman and he thus met a miserable and cruel death. This custom also appears equally barbarous like that of taking an offender publicly to the gallows as referred to in the second and the third Lectures. But it should be remembered that equally barbarous were their customs of eating flesh, eggs, wine etc. This lecture also corroborates the local information obtained in the second lecture.

The fifth lecture puts forth the evil fruits of offering human beings in sacrifices, a gross revolt against which, it should be noted, was raised by Mahatma the Establisher of the Jain Religion, and that the fruits of which were great reforms of the Sira of the sixth century B. C. The evil fruits of being a Hindu are also pointed out in this lecture.

The sixth lecture points out the evil fruits of offering human beings in sacrifices, a gross revolt against which, it should be noted, was raised by Mahatma the Establisher of the Jain Religion, and that the fruits of which were great reforms of the Sira of the sixth century B. C. The evil fruits of being a Hindu are also pointed out in this lecture.

were the weapons and the treatment used—much more cruel and barbarous even than the weapons and treatment described in the third lecture and other foregoing lectures too. All these customs presuppose pre-civilization days when the laws and customs of the people were quite wild, cruel and barbarous. Such heinous actions have, however, their bitter fruits and their doers have to suffer equally cruel pangs in return as the example of Nandivaddhana shows. The evil fruits of the greed of kingdom etc. even at the cost of one's father's life have also been emphasized.

In the seventh lecture, the evil fruits of eating flesh and prescribing it to others even for medicine have been further emphasized. We also get the knowledge that the superstitious custom of propitiating certain deities by women for getting an issue (preferably a son), which was so devoutly followed by them in former days and which is extant even to day in almost all parts of India, existed in very ancient times and that its origin may be said to have been in existence in India even before the conquests of the Jata Agraras (1st or 2nd century before the 4th or the 3rd century B.C.).

The next lecture deals with the story of the crow and the snake and the story of the snake and the

gates and ministers resulting from such valid acts.

It will be seen from the above discussion that the ten lectures in the first book have all an ethical aim and they really serve as beacon lights to all - even to the most sinful, for they show us as to how a man or a woman, who has gone even to the worst path in life and who is most sinful, can, after suffering for his or her evil deeds during transmigration and after making amends for the same, achieve the real happiness of salvation by taking to the path of religion and monkhood.

The Second Book appears to illustrate, as it were, the most important lesson of religion and monkhood which is briefly alluded to at the end of all the ten lectures in the first book and which, as we have seen, has been pointed out as the only path which is capable of leading even the most sinful to the path of real happiness and bliss. It, thus, serves the purpose of an important appendix to the first book and gives concrete illustrations of persons who took to that most important path of religion and monkhood and enjoyed perfect bliss here as well as in the next world.

Like the first, the second Book also contains

ten lectures. These, however, deal not with the wicked but righteous lives of ten persons. Of these only the first is given in full details, the remaining nine being given only in bare outline.

The first lecture of Subāhu, while illustrating how Subāhu led a life of religion and monkhood, also points out the importance of giving pure alms to worthy monks with a pure intention, and it shows that if pure alms, a worthy donor and a worthy recipient—if these three things combine, bliss and happiness reign upon this world, even gods send showers of gold and flowers and the donor of such alms obtains the happiness of heaven and final beatitude.

The remaining nine lectures are similar to the first, the different names of persons and places being merely substituted for those occurring in the story of Subāhu, and hence they need no comments.

The descriptions and plots of the stories of the present Sūtra are mechanical and contain endless repetitions which are either to be supplied from the stories of other Sūtras or even from the previous stories of the same Sūtra. Moreover, at times the stories in the present Sūtra are quite repulsive and cast in the atmosphere of gloom and cynicism. It may be that

such stories are narrated here in order to produce aversion to worldly life in the minds of the disciples of this creed and to put before them the most sorrowful results that attend the evil actions of man in this world.

The text of Vivagsuya in this edition is mainly based on Agamodaya Samiti edition with the help here and there of the Ms. which we got from Bhavanagar and the excellent edition of Dr. P. L. Vaidya. Last year, one of us published the complete translation of Vivagasūya, the sole rights of which were handed over to the publishers. This year the publishers found that if the text with notes is appended to the translation, they will be able to sell the work well in the market. Moreover, they informed us that there were very few copies of Dr. P. L. Vaidya's edition in the market and that we should conveniently undertake the present task. Accordingly we undertook this edition and we hope, it will satisfy the needs of those for whom it is meant. In the end; we have to thank Prof. Abhyankar, who always takes kindly interest in our work, for giving us a foreword for this publication.

॥ विवागसुयं ॥

॥ इहविद्यो नामं पदमे मुद्रकशब्दे ॥

१.

। मियापुत्ते ।

§। तेणं कालेण तेणं समएणं चग्ग नामं नयरो होत्था ।
[वण्णभो] । पुण्णमहे चेरए ॥

तेणं कालेण तेणं समएण समणस्स भगवभो महावीरस्स
अन्तेवासी अज्जसुहम्मं नामं अजगारे जाइमपत्ते [वण्णभो]
चोइमसुग्गो चउत्ताणोवणर पञ्चहि अजगारत्तएहि सद्धि सं- 5
परियुडे पुग्गणुपुत्ति, [जाय] जेणेव पुण्णमहे चेरए, अदाप-
ट्टिम्वं [जाय] विहरइ । परिखा निग्गया । धम्मं सोत्थवा
निसम्म जामेर द्दिस्सि पाउग्गुया तामेय द्दिस्सि पड्डिग्गया ॥

तेणं कालेण तेणं समएण अज्जसुहम्मस्स अन्तेवामी 10
अज्जजम्पू नाम अजगारे सच्चुहसैहे, [उहा गोयनकर्मा तए,
जाय] शाणकोट्ठो विहरइ । तए णं अज्जजम्पू नामं अजगारे
जायसट्ठे [जाय] जेणेव अज्जसुहम्मं अजगारे तेणेव उदागए
निस्सुत्तो आयाट्ठिणपयाट्ठिणं करेइ । २ एन्दर नमंत्तइ । २
[जाय] पग्गुवात्तइ । २ एव ययासी ॥

§ ३ "अर णं, भन्ते, समणेण भगवया महावीरेण 15
[जाय] संपत्तेज दसमस्स अट्ठस्स पण्हावागरणानं
अयमहे पत्तते, अट्ठारममत्त णं, भन्ते, अट्ठस्स चिवागसुय-
स्स।समणेण [जाय] संपत्तेणं के अट्ठे पत्तते ?" ॥

तए णं अज्जसुहम्मै अणगारे जम्भुं अणगारं एव वयासी ।
 “एवं खलु, जम्भू, समणेणं [जाव] संपत्तेणं एकारसमस्स
 अङ्गस्स विवागसुयस्स दो सुयक्खन्धा पन्नत्ता । तं जहा,
 दुहविवागा य सुहविवागा य ” ॥

5

“जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं एकारसम-
 स्स अङ्गस्स विवागसुयस्स दो सुयक्खन्धस्स दुहविवागाणं
 समणेणं [जाव] संपत्तेणं कइ अ.श्लयणा पन्नत्ता ? ” ॥

10

तए णं अज्जसुहम्मै अणगारे जम्भुं अणगारं एवं वयासी ।
 “एवं खलु, जम्भू, समणेणं [०] आइगरेणं तित्थगरेणं [जाव]
 संपत्तेणं दुहविवागाणं दस अज्जयणा पन्नत्ता, तं जहा,

मियापुत्ते य उज्झयए अभग्ग सगडे चहस्सई नन्दी ।
 उम्बर सोरियदत्ते य देवदत्ता य अञ्जू य ॥ १ ॥ ”

15

“जइ णं, भन्ते, समणेणं [०] आइगरेणं तित्थगरेणं.
 [जाव] संपत्तेणं दुहविवागाणं दस अज्जयणा पन्नत्ता । तं
 जहा मियापुत्ते य [जाव] अञ्जू य, पढमस्स णं, भन्ते, अ-
 ज्जयणस्स दुहविवागाणं समणेणं [जाव] संपत्तेणं के अट्टे
 पन्नत्ते ? ” ॥

20

तए णं से सुहम्मै अणगारे जम्भु अणगारं एवं वयासी ।
 “एवं खलु, जम्भू—तेणं कालेणं तेणं समएणं मियग्गामे
 नामं नयरे होत्था । [वण्णओ] । तस्स णं मियग्गामस्स नयरस्स
 वहिया उत्तरपुरत्थिमे दिसीभाए चन्दणपायत्रे नामं उज्जाणे
 होत्था सञ्चोउय° [वण्णओ] । तत्थ णं सुहम्मस्स जक्खस्स
 जक्खाययणे होत्था चिराईए [जहा पुग्गमदे] । तत्थ णं
 मियग्गामे नयरे विजए नामं खत्तिए राया परिवसइ ;

[पण्यस्यो] । तस्य षं विजयस्य क्षतिपरस मिया
 नामं देयो दोग्धा अदीनं [पण्यस्यो] ॥

तस्य षं विजयस्य क्षतिपरस पुणे मियाए देयोए
 अतए मियापुणे नामं दाए दोग्धा आरबन्धे जासूए
 आरएदिरे आरएदूले दूँदं ए वापन्धे ए । मग्धि षं तस्य 5
 दाएग्ग एग्धा वा पाया वा कण्णा वा मच्छो वा मासा
 वा । देवलं से तेनि अद्दोयद्धानं आतिई भागिदमेतं ॥

तए षं वा मिया देयो न मियापुभं दाए एहस्मि-
 थंमि भूमिधरंति एहस्मिथस्य अतएग्गेण एदिज्जानरमाणी
 २ विहरए ॥ 10

१ २ तस्य षं मियग्गामे मयरे एगे आरबन्धे पुग्गिमे
 एग्धिपर । से न एगेण मयएग्गएण पुग्गिसेणं पुग्गोदएग्गएणं
 एग्गिदिदएग्गामे २ कुद्दददएग्गामे मच्छिपाचएग्गएग्गरेणं
 अविज्जमानमग्गे मियग्गामे मयरे नेदं नेदं एग्गुणएग्गिवाए
 विधि कन्धेमाने विहरए ॥ 15

तेण कालेणं तेणं एग्गएणं एग्गणे भग्गं महार्थेरे [जाय]
 एग्गोएग्गि [जाय] एग्गिवा विग्गवा । तए षं मे विजए क्षतिए
 इमीए कदाए एग्गदं समणे, [जहा एग्गं तहा] निग्गए [जाय]
 एग्गुवासा । तए षं से आरबन्धे पुग्गिसे त महया अणसए [जाय]
 सुणेसा नं पुग्गिसे एधं घयासी । “ किं षं, देवागुण्णिया, 20
 अग्ग मियग्गामे मयरे इन्दमदं इ वा [जाय] निग्गएग्ग ? ” ॥

तए षं से पुग्गिसे मे आरबन्धपुग्गिसे एधं घयासी ।
 “ नो एग्गु, देवागुण्णिया, इन्दमदं इ वा [जाय] निग्गएग्ग ।
 अधं एग्गु, देवागुण्णिया, समणे [जाय] विहरए, तए षं एए 25
 [जाय] निग्गएग्गिन्ति ” ॥

तए षं से अन्वपुग्गिसे ते पुग्गिसे एधं घयासी । “ ग-
 एग्गामो षं देवागुण्णिया, अग्गे वि एग्गणे भग्गं [जाय]
 एग्गुवासामो ” ॥

तए णं से जाइअन्धे पुरिसे तेणं पुरओदणउणं पुरि-
सेणं पगइड्डज्जमाणे २ जेणेव समणे भगधं महावीरे तेणेव
उवागए तिअनुत्तो आयाहिणपयाहिणं करेइ । २ वन्दइ
नमंसइ । २ [जाव] पञ्जुवासइ ॥

तए णं समणे भगधं महावीरे विजयस्स सत्तियस्स
तोसे य [०] धम्ममाइअइ, [जाव] परिता पडिगया, विजए
वि गए ॥

१० † तेणं कालेण तेणं समणं समणस्स भगवओ महावी-
रस्स जेट्ठे अन्तेवासी इन्दभूर्इ नामं अणगारे [जाव] विहरइ ।
तए णं से भगधं गोयमे तं जाइअन्धपुरिसं पासइ । २ जाय-
सइटे [जाव] एधं वयासी । “ अत्थि णं, भन्ते, केइ पुरिसे
जाइअन्धे जाइअन्धान्धे ? ” ॥

१५ “ हन्ता अत्थि ” ।

“ कटं णं, भन्ते, से पुरिसे जाइअन्धे जाइअन्धान्धे ? ” ।

२० “ एधं खलु, गोयमा । इहेव मियग्गामे नयरे विज-
यस्स खत्तियस्स पुते मियादेवीए अत्तए मियापुत्ते नामं
दारए जाइअन्धे जाइअन्धान्धे । नत्थि णं तस्स दारगस्स
[जाव] आगिइमेत्ते । तए णं सा मियादेवी [जाव] पडिजानर-
माणी २ विहरइ ” ॥

तए णं से भगधं गोयमे समणं भगधं महावीरं वन्दइ
नमंसइ । २ एधं वयासी । “ इच्छामि णं, भन्ते, अहं तुअमेहि
अअणुत्ताए समाणे मियापुत्तं दारगं पासित्तए ” ॥

२५ “ अहानुहं, देवाणुप्पिया ” ॥

तए णं से भगधं गोयमे समणेणं भगवया महावीरेणं
अअणुत्ताए समाणे हट्टतुट्ठे समणस्स भगवओ महावीरस्स
अन्तियाओ पाटिनिअमइ । २ अतुरिय [जाव] सोहेमाणे जेणेव
मियग्गामे नयरे तेणेव उवागच्छइ । २ मियग्गामं नयरे मज्झं-

मज्जेमं जेजेण मियादेवीय गिते नेजेण उपाणत्तं ॥

तए लं एा मियादेवी भगवं गोपमं एउउमाचं पाणत्तं ।

५ एउउत्तं [अथ एव उपासी । " मरिगन्तु मं, देवागु-
गिया, विमागमणलभोपणं । " ॥

तए लं मे भगवं गोपमे मियादेवि एवं उपासी । 5

" अहं लं, देवागुगिय, तए पुण पातिहं हणमाणत्तं " ।

तए लं एा मियादेवी मिया एाण दाग्गममं अहुम-
णजाएण एणादि पुंनं एउउदेवादिभूतिए करेह । २
भगवदो गोपममं पाएणु पदेह । ३ एव उपासी । " एए
लं, अणं, एम पुंनं पाणत्तं " ॥ 10

तए लं मे भगवं गोपमे मियादेवि एवं उपासी । " नो
एउत्तं, देवागुगिय, अहं एए तए पुंनं पातिहं हणमाणत्तं ।

तए लं जे मे तए जेहं मियादेवे एण एउउमणे एउउम-
णजाएणे, अं लं तुंनं एहम्मिदेवि भूमिउरंनि एहम्मिएणं
अणजाएण एउउमागमणी २ विहरति, लं लं अहं पातिहं
हणमाणत्तं " । 15

तए लं एा मियादेवी भगवं गोपमं एव उपासी । " मे
हं लं, गोपमा, हे तएएणे नणी एा तएएणी एा जेजे
तए एउउमहे मम तए एहम्मोएण तुंनं हणमववाए उणी
लं तुंनं एाणत्तं " ॥ 20

तए लं भगवं गोपमे मियादेवि एव उपासी । " एवं
मए, देवागुगिय, मम एउउमाएदि एउउणे भगवं महावीरे,
उआ लं अहं एाणामि " ॥

जावं ए लं मियादेवी भगवता गोपीण गदि एउउत्तं
नंउवाह, तए लं मियागुउमा शरमणं अउउेला जाया
यावि होया । 25

तए लं एा मियादेवी भगवं गोपमं एवं
उपासी । " तुंनं लं, मणे, एहं एेव विहूह, जा लं अहं
तुंनं मियागुउं शरणं उउदेमि " ति एहं जेजेव मल-

पाणघरे तेणेव उवागच्छइ । २ घट्यपरियट्टयं करेइ । २
 कट्टसगडियं गिण्हइ । २ विउल्लस्स असणपाणखाइमसाइम-
 स्स भरेइ । २ तं कट्टसगडियं अणुकड्डमाणी २ जेणामेव
 भगवं गोयमे तेणेव उवागच्छइ । २ भगवं गोयमं एवं
 5 वयासी । “एह णं तुम्हे, भन्ते, मम अणुगच्छइ, जा णं
 अहं तुम्हं मियापुत्तं दारगं उवदंसेमि ” । तए णं से भगवं
 गोयमे मियादेविं पिहोओ समणुगच्छइ ॥

तए णं सा मियादेवो तं कट्टसगडियं अणुकड्डमाणी
 २ जेणेव भूमिघरे तेणेव उवागच्छइ । २ चउप्पुडेणं वत्येणं
 10 मुहं वन्धेइ । मुहं वन्धमाणी भगवं गोयमं एवं वयासी ।
 “ तुम्हे वि णं, भन्ते, मुहपोत्तियाए मुहं वन्धइ ” । तए णं
 से भगवं गोयमे मियादेवोए एवं वुत्ते समाणे मुहपोत्तियाए
 मुहं वन्धेइ । तए णं सा मियादेवो परंमुही भूमिघरस्स दुवारं
 विहाडेइ । तए णं गन्धे निग्गच्छइ । से जहानामए अदिमडे
 15 इ वा सप्पकडेवरे इ वा [जाव] तओ वि य णं अणिट्टतराए
 चैव [जाव] गन्धे पन्नत्ते ॥

तए णं से मियापुत्त दारए तस्स विउल्लस्स
 असणपाणखाइमसाइमस्स गन्धेणं अभिभूए समाणे तंसि
 विउल्लंसि असणपाणखाइमसाइमंसि मुच्छिए [०] तं
 20 विउल्लं असणं [४] आसएण आहारेइ । २ तिप्पामेव विदं-
 सेइ । ३ तओ पच्छा पूयत्ताए य सोणियत्ताए य परिणामेइ,
 च सोणियत्ताए य परिणामेइ, तं पि य
 च आहारेइ ॥

भगवओ गोयमस्म तं मियापुत्तं दारगं पासित्ता
 अज्झत्थिए [५] समुप्पज्जित्था । “ अदो णं इमे
 पुरापोराणाणं दुच्चिण्णाणं नुप्पेड्डिकन्ताणं असुभाणं

पाणमरे तेणेव उवागच्छइ । २ घन्धपरिण्ट्यं करेइ । २
 फट्टमगडियं गिण्टइ । २ विउलस्स असणपाणखाइमसाइम-
 स्स भरेइ । २ तं फट्टमगडियं अणुकड्डमाणी २ जेणामेव
 भगयं गोयमे तेणेव उवागच्छइ । २ भगयं गोयमं एवं
 5 घयासी । “एह णं तुम्भे, भन्ते, मम अणुगच्छइ, जा णं
 अहं तुम्भं मियापुत्तं दारगं उयदंसेमि ” । तए णं से भगयं
 गोयमे मियादेवि पिठ्ठो समणुगच्छइ ॥

तए णं सा मियादेवी तं फट्टमगडियं अणुकड्डमाणी
 २ जेणेव भूमिघरे तेणेव उवागच्छइ । २ चउप्पुडेणं घत्थेणं
 10 मुहं घन्धेइ । मुहं यन्धमाणी भगयं गोयमं एवं घयासी ।
 “ तुम्भे वि णं, भन्ते, मुहपोत्तियाए मुहं यन्धइ ” । तए णं
 से भगयं गोयमे मियादेवीए एवं वुत्ते समाणे मुहपोत्तियाए
 मुहं यन्धेइ । तए णं सा मियादेवी परंमुही भूमिघरस्स द्वारं
 विहाडेइ । तए णं गन्धे निगच्छइ । से जहानामए अहिमडे
 15 इ वा सप्पकडेघरे इ वा [जाव] तओ वि य णं अणिट्टतराए
 चेव [जाव] गन्धे पन्नत्ते ॥

तए णं से मियापुत्त दारए तस्स विउलस्स
 असणपाणखाइमसाइमस्स गन्धेणं अन्निभूए समाणे तंसि
 विउलंसि असणपाणखाइमसाइमंसि मुच्छिए [०] तं
 20 विउलं असण? [४] आसपण आहारेइ । २ खिप्पामेव विद्धं-
 सेइ । २ तओ पच्छा पूयत्ताए य सोणियत्ताए य परिणामेइ,
 तं पि य णं पूयं च सोणियत्ताए य परिणामेइ, तं पि य
 णं पूयं च सोणियं च आहारेइ ॥

तए णं भगवधो गोयमस्स तं मियापुत्तं दारगं पासित्ता
 5 अयमेयारूवे अज्झत्थिए [५] समुप्पज्जितथा । “अहो णं इमे
 दारए पुरापोराणाणं दुच्चिणाणं दुप्पडिक्कन्ताणं असुभाणं

पादानं कडानं कम्मानं पावनं फलविनिविसेसं पत्त्वणु-
 मयमाने विहरइ । न मे दिहा नत्ता वा नेरइया वा । पवकसं
 रणु अयं पुरिसे नगरपट्टिरुविषं वेयनं वेयइ ” ति कट्टु
 मियं देवि आपुच्छइ । २ मियाए देवीए गिहाओ पडिनि-
 क्कामइ । २ मियमांमं नयरं मज्झमज्जेणं निग्गच्छइ । २ जेनेय 5
 समणे भगवं महाघोरे तेनेय उवागच्छइ । २ समणं भगवं
 महाघोरे तिनपुत्तो आयाहिणपयाहिणं करेइ । २ वन्दइ नम-
 सर । २ एवं वयासो । “एवं रणु अहं तुप्पेहिं अम्मणुष्साए
 जेनेय मियाए देवीए गिहे तेनेय उवागए । तए णं स्ता
 मियादेवी मंमं एज्जमानं पासइ । २ इहा [०] तं चेय सत्तं 10
 [आय] पूयं च सोणियं च आहारिइ । तए णं मम इमे अज्ज-
 त्थिए [४] ‘अहो णं इमे दारए पुस [आय] विहरइ’ ॥-

§ 5, 6. से थं मन्ते. पुरिसे पुज्जवे के यामी? कयरेमि
 गामंसि वा नयरंसि वा? कि वा इच्चा कि वा मोच्चा कि
 वा समापत्तिता केसि वा पुस [आय] विहरइ ! ॥ 15

“गोपमा” इ समणे भगवं गोपमे एवं वयासो ‘एवं रणु,
 गोपमा; तेणं कालेणं तेणं अम्मणं इहेय उम्बुरीवे हीवे मारहे
 वासे सपदुवारं नामं नयरं होत्था रिद्धत्थिमियं’ [पण्णमो] ।
 तए णं सपदुवारं नयरं धम्मयई नामं राया होत्था [पण्णमो] ।
 तस्स णं सपदुवारस्स नयरस्स मज्झसामन्ते दाहिणपुट- 20
 त्थिमे दिमांमाए विज्जपवडमाने नामं खेडे होत्था रिद्धत्थि-
 मियसमिडे । तस्स णं विज्जपवडमानस्स खेडस्स एव
 गामसपाई आओए यावि होत्था । तए णं विज्जपवडमाने
 खेडे इहाई नामं एडुडे होत्था मइम्मिए [आय] इप्पाई-

साधकः । ये वा इच्छन्ते सुदृढो विद्यायत्नमात्मनः श्रेयसाय
प्राप्तये साधकान्साधनं साधकस्य (जाय) साधकस्यो विद्यायः ॥

१ साधकं ये इच्छन्ते विद्यायत्नमात्मनः श्रेयसाय पञ्च साध-
कान्साधनं यः । १. कर्तव्यं यः भक्तं यः विद्वान् यः उद्योगी यः
पण्डितः यः शक्तिः यः भक्तो यः सुखी यः श्रेयसाय
प्राप्तये यः यः उद्योगी यः उद्योगी २ विद्यायत्नमा-
३ यः साधकं ४ साधकस्य ५ विद्यायत्नमात्मनः श्रेयसाय ॥

२ साधकं ये इच्छन्ते सुदृढो विद्यायत्नमात्मनः श्रेयसाय पञ्च
साधकान्साधनं यः । १. कर्तव्यं यः भक्तं यः विद्वान् यः उद्योगी यः
पण्डितः यः शक्तिः यः भक्तो यः सुखी यः श्रेयसाय
प्राप्तये यः यः उद्योगी यः उद्योगी २ विद्यायत्नमा-
३ यः साधकं ४ साधकस्य ५ विद्यायत्नमात्मनः श्रेयसाय ॥

३ साधकं ये इच्छन्ते सुदृढो विद्यायत्नमात्मनः श्रेयसाय पञ्च
साधकान्साधनं यः । १. कर्तव्यं यः भक्तं यः विद्वान् यः उद्योगी यः
पण्डितः यः शक्तिः यः भक्तो यः सुखी यः श्रेयसाय
प्राप्तये यः यः उद्योगी यः उद्योगी २ विद्यायत्नमा-
३ यः साधकं ४ साधकस्य ५ विद्यायत्नमात्मनः श्रेयसाय ॥

४ साधकं ये इच्छन्ते सुदृढो विद्यायत्नमात्मनः श्रेयसाय पञ्च
साधकान्साधनं यः । १. कर्तव्यं यः भक्तं यः विद्वान् यः उद्योगी यः
पण्डितः यः शक्तिः यः भक्तो यः सुखी यः श्रेयसाय
प्राप्तये यः यः उद्योगी यः उद्योगी २ विद्यायत्नमा-
३ यः साधकं ४ साधकस्य ५ विद्यायत्नमात्मनः श्रेयसाय ॥

२ एवं वयद् । 'इदं यद्, देवागुण्डिया, इकाईरुडकुडस्म
 सरीरगंसि सोलम रोगायद् । पाञ्चभूया । मं जदा, सासे
 कासे जरे (जाय) कोरे । त जो वं इच्छद्, देवागुण्डिया,
 वेज्जो वा वेज्जपुत्तो वा जाणमो जाणयपुत्तो वा तेगिच्छी
 वा तेगिच्छपुत्तो वा इकाईरुडकुडस्म तेसि सोलमण्डं से- ३
 णायद्वाण एणमपि रोगायद् उयसामित्थ, तस्स वं इकाई
 रुडकुडे विडलं अथमंफायण दान्तर । दोच्चं पि तच्चं पि
 उग्घोसेद्, एणमाजत्तियं पच्चप्पिणद् " । तए वं ते
 कोडुम्भियपुत्तिमा [जाय] पच्चप्पिणन्ति । तए वं
 विजयवडमामे सेहे इम एयस्सं उग्घोत्तनं सोच्चा 10

निसम्म पदवे वेज्जा य [६] मन्थमोनहन्थमया मरुद्धितो २
 गिद्धेहिम्तो पडिनिपयमन्ति । २ विजयवडमाणस्स येडस्स
 मज्झमव्हेनं लेणेय इकाईरुडकुडस्म गिद्धे तेलेय उयसाञ्जन्ति । २
 इकाईरुडकुडस्म मतेरुणं पयामुमन्ति । २ तेसि रोगाय निदानं
 पुञ्जन्ति । २ एहदि मन्थंतेदि य उयदृणेदि य तिणेद- 15
 पाणेदि य एमणेदि य विरेचणेदि य अयदहणादि य
 अयददाणेदि य अणुजागणादि य पत्थियरुमोदि य निरुहेदि
 य मित्तरेहेदि य सच्छणेदि य पच्छणेदि य तिरोपत्तीदि
 य तप्यणादि य पुटपाणेदि य उट्ठोदि य मूलेदि य कन्देदि
 य पत्तादि य पुष्पेदि य पत्तेदि य दीर्घदि य मित्तिपादि 20

य गुणिदादि य मोमहेदि य वेसज्जेदि य एट्ठन्नि तेसि
 सोलमण्ड रोगायद्वाणं एणमपि रोगायद् उयसामित्थ, सो
 वेध सं संचारन्ति उयसामित्थ । तए वं ते पदवे वेज्जा
 य वेज्जापुत्ता य जाहे सो संचारन्ति तेसि सोलमण्ड रोगा-
 यद्वाणं एणमपि रोगायद् उयसामित्थ, तादे मन्ता . .

परितन्ता जामेव दिक्षि पाउञ्भूया तामेव दिक्षि पडिगया ॥

तए णं इकाई रठकुडे वेञ्जेहि य [६] पडियाइक्षिए
परियारगपरिचित्ते निविट्टोसहमेसज्जे सोलसरोगायङ्केहिं अ-
भिभूए समाणे रज्जे य रठे य [जाव] अन्तेउरे य मुच्छिउर
5 रज्जं च रठं च असाएमाणे पत्थेमाणे पीहेमाणे अभिलस-
माणे अट्टदुद्धट्ठसट्ठे अइहाइज्जाई चाससयाई परमाउयं पा-
लइत्ता कालमासे कालं किञ्चा इमोसे खणण्यभाए पुट्ठवीए
उक्कोसेणं सागरोयमट्ठिइएसु नेरइयत्ताए उववन्ने । से णं
तअं अणन्तरं उच्चट्ठित्ता इहेव मियग्गाभे नयरे विजयस्स
10 सत्तियस्स मियाए देवीए कुच्छिउसि पुत्तत्ताए उववन्ने ॥

तए णं तीसे मियाए देवीए सरीरे वेयणा पाउञ्भूया
उज्जला [जाव] दुरहियासा । जप्पभिइं च णं मियापुत्ते दाएए
मियाए देवीए कुच्छिउसि गम्भत्ताए उववन्ने, तप्पभिइं च णं
मियादेवी विजयस्स अणिट्ठा अकन्ता अप्पिया अमग्गुशा
15 अमणामा जाया यायि होत्था ॥

तए णं तीसे मियाए देवीए अदाया कयाइ पुच्चरत्तावर-
त्तकालममयंसि कुट्टम्यजागट्ठियाए जागरमाणीए इमे एया-
रुवे अज्जत्थिए [जाव] समुपज्जित्था । “एवं मत्तु अहं विज-
यस्स गत्तियस्स पुट्ठिव इट्ठा [६] घेज्जा धेमासिया अणुमया
20 थासी । जप्पभिइं च णं मम इमं गम्भे कुच्छिउमि गम्भत्ताए
उववन्ने, तप्पभिइं च णं अहं विजयस्स गत्तियस्स अणिट्ठा
[जाव] अमणामा जाया यायि होत्था, निच्छइ णं विजय-
गत्तिए मम नामं वा गोपं वा गिग्गत्तए वा किमह पुण
इंसणं वा पट्ठिणं वा । तं सेयं मत्तु मम एयं गम्भं पट्ठि-
35 गम्भत्ताइयादि य पाइयादि य मालयादि य मारणादि य

सादित्तप या [४] एवं संवेदेर । २ यहूणि पाराणि य कड-
याणि य ख्वराणि य गम्भसाइजाणि य चायमाजी य पीय-
माजी य इच्छर तं गम्भं सादित्तप या [४] नो चेत् नं से
गम्भे सडर या [४] । तप नं सा मियादेवी जाहे नो संचापर
तं गम्भं सादित्तप या [४] ताहे सन्ता तन्ता परितन्ता अ- 5
कामिया असयंबसा तं गम्भं दुहदुहेपं परियहर ॥

तस्स नं दारगस्स गम्भगयस्स येव अहू नालीओ अग्नि-
न्तरण्यवदाओ, अहू नालीओ पादिरण्यवदाओ, अहू पूयण्य-
वदाओ, अहू सोणियण्यवदाओ, दुवे दुवे कणन्तरेसु, दुवे
दुवे अच्छिअन्तरेसु, दुवे नअन्तरेसु, दुवे दुवे धमणियन्तरेसु 10
अभिमण्णं अभिअण्णं पूयं च सोणियं च परिसयमाणीओ
२ येव विट्ठन्ति । तस्स नं दारगस्स गम्भगयस्स येव
अग्निण् नामं याही पाइअभूय । जे नं से दारण आहारेर, से
नं विन्नामेय विट्ठंसमागच्छर, पूयत्ताए सोणियत्ताए य
परिअनद, तं पि य से पूयं च सोणियं आहारेर ॥ 15

तप नं सा मियादेवी अत्रया कयाए नयण्हं मासाजं बहु-
पुण्जाजं दारणं पयाया जाएअन्धे [जाय] आगिरमेत्ते । तप नं
सा मियादेवी तं दारणं हुंइं अन्धारुअं पासर । २ मीया [४]
अम्मघाईं सदावेर । २ एवं पयामी । " गच्छद नं, देयाणु-
त्थिया, तुमं एवं दारणं एगन्ते उअरुत्तियाए उअहाहि " ।

तप नं सा अम्मघाईं मियादेवीए "तइ" ति एयमहं
पडिअण्णेए । २ जेजेय विअए एत्तिए तेलेय उयागच्छर । २
कारयअपरिअगहियं [०] एवं पयामी । ' एवं एत्तु, नामी,
मियादेवी नयण्हं मासाजं [जाय] आगिरमेत्ते । तप नं सा
मियादेवी तं हुंइं अन्धारुअं पासर । २ मीया ताया उत्ति-

गा संजायभया ममं सदायेइ । २ एयं वयासी । " गच्छह णं
तुम्मे, देवानुपिया, एयं दारगं एगन्ते उक्कुडियाए उज्जा-
हि ' । तं संदिसिह णं, सामो, तं दारगं अहं एगन्ते उज्जा-
मि उदाहु मा " ॥

- 5 तए णं मे विजए रात्तिर तीसे अम्मधाईए अन्तिए एय-
मं सोच्चा नितम्म तहेव संभन्ते उट्टाए उट्टेइ । २ जेणेव
मियादेवी तेणेव उवागच्छइ । २ मियादेवी एयं वयासी ।
' देवानुपिया, तुम्भं पढमं गम्भे । तं अइ ण तुम्भे एयं
एगन्ते उक्कुडियाए उज्जासि, तन्नो णं तुम्भं पया नो थिरा
10 भविस्सइ । तो णं तुमं एयं दारगं रदस्सियगंसि भूमिचरंसि
रदस्सियणं भत्तपाणेणं पडिजागरमाणी विहरदि, तो णं
तुम्भं पया थिरा भविस्सइ " ।

तए णं रा मियादेवी विजयस्स रात्तियस्स "तद" ति
एयमट्टं विगणं पडिसुणेइ । २ तं दारगं रदस्सियगंसि
15 भूमिचरंसि रदस्सियणं भत्तपाणेणं पडिजागरमाणी विहरइ ॥

एयं मनु, गोयमा, मियापुने दारए पुरायोगणाणं
[जाड] पच्छणुभवमाणे विहरइ " ॥

३ । " मियापुत्ते णं, भन्ते दारए इओ काल्लमासे कात्तं
कदिं गमिदिइ, कदिं उवयज्जिदिइ ? " ॥

" गोयमा, मियापुने दारए उच्चोगं वान्नाइं एग्गाउयं
वाटइना काल्लमासे कात्तं तिदया इहेव जम्बुर्द्धीवे दीरे वा-
रहे वामे वेयइडगिरियायमूले सीहकुलेसि मोद्धलाए पच्छा-
यादिइ । ने णं तथ्थ मोदे भविस्सइ अदस्सिण [जाय] गाह-
निए, सुवट्टं पायं [जाड] ममज्जिणइ । २ कात्तमासे कात्तं
25 किच्चा इमीमे एयणपन्नाए पुट्टीए उज्जासामयेवमदिरणु

[जाय] उपवन्निहिर । से षं तयो अणन्तरं उन्वहृत्ता
सरोत्तरेणु उपवन्निहिर । तस्य षं कालं किञ्चा शेच्याए
पुद्वीए उओसेषं निषिञ्ज सागरोयमारं [०] । से षं तयो
अणन्तरं उन्वहृत्ता पक्वोमु उपवन्निहिर । तस्य वि कालं
किञ्चा तद्व्याए पुद्वीए सप्त सागरोयमारं [०] । से षं तयो 5
सीहेसु य [०] । तयाजन्तरं चोन्धीए उरगो, पक्ष्मीए इत्थी,
उट्टीए मणुओ अहे सत्तमीए । तयो अणन्तरं उन्वहृत्ता से
जाइं इमारं अलयएपक्षिन्दिपतिरिक्खओणियाणं मच्छकच्छव-
याइमगरसुसुमारोणं अद्धतेरसजा(बुलकोडिओणिएमुदमय-
महस्मारं, भुञ्जो तस्य षं एगेमेणंसि ओणिविदाणंसि अणे- 10
वाप्तयमाहम्मगुतो उदाइत्ता उदाइत्ता तस्य मुज्जो मुज्जो
पच्चायाइस्सइ । से षं तयो उन्वहृत्ता. [०] एवं चउपपसु
उत्परिगण्येसु भुयपत्तिगण्येसु गदयरेसु चउरिन्दिपसु तेर-
न्दिपसु धेरन्दिपसु पण्णारएसु कइयदक्खेसु वइयदुडिणसु
याउं तेउं याउं पुद्वीकापसु अणेगमयसहम्मगुतो[०] । से 15
षं तयो अणन्तरं उन्वहृत्ता सुपाइपुरे नयरे गोणत्ताए पच्चा-
याइइ । से षं तस्य उम्मुकपालमात्रे [जाय] अत्रया कयाइ
पदमपाउसंसि गहाए महानईए पलाणमद्वियं अणमाने
नेहीए वेहिए समाजे कालणए ताथेय सुपाइपुरे नयरे से-
ट्टिकुलसि सुमत्ताए पच्चायाइस्सइ । से षं तस्य उम्मुक[०] 20
अपत्ते तदानयाणं धेरानं अन्तिए घम्मं [जाय] मोच्चा निव-
म्म सुण्ठे मधिष्ठा अमारामो अणमारियं पन्दइस्सइ । से
ष तस्य अणगारे नविरत्ता इत्थियासमिध [जाय] घम्मयासे ।
से षं तस्य पहां वायाइं सामण्यपरियाणं पाउमिष्ठा आलो- 25
इमपदिक्खने सजादिपत्ते कालमाने काउं किञ्चा गोहम्मो
अण्ये देवत्ताए उपवन्निहिर । से षं तयो अणन्तरं एवं

ग्या संजायन्त्या ममं नद्विष्ट । २ एयं नयासी । “ मन्त्रोऽहं णं
तुम्भे, देवाणुपिया, एयं दारणं एगन्ते उक्कुकडियाण उग्गा-
दि ” । तं संदिसद णं, सामो, तं दारणं अहं एगन्ते उग्गा-
मि उदात्त मा ” ॥

- 5 तए णं मे विजए नन्तिर गीसे अम्मधार्ण अग्निए एय-
मं गोणया निराम्म तहेय गंभन्ते उद्धार उद्दह । २ जेणेव
भियादेवो तेणेव उवागच्छह । २ मियादेवो एयं ययासी ।
• देवाणुपिया, तुम्भं पढमं गम्भे । तं अह ण तुम्भे एयं
एगन्ते उक्कुकडियाण उज्जसि, तन्नो णं तुम्भं पया नो थिरा
10 भविस्सह । तो णं तुमं एयं दारणं रहस्सियगंसि भूमिघरंसि
रहस्सिणं भत्तपाणेणं पडिजागरमाणी विहरहि, तो णं
तुम्भं पया थिरा भविस्सह ” ।

- 15 तए णं सा मियादेवी विजयस्स सत्तियस्स “तद” ति
एयमदं विणरणं पडिसुणेह । २ तं दारणं रहस्सियंसि
भूमिघरंसि रहस्सिणं भत्तपाणेण पडिजागरमाणी विहरह ॥

एयं खलु, गोयमा, मियापुत्ते दारण पुरापोराणाणं
[जाव] पच्छणुभवमाणे विहरह ” ॥

§ 7 “ मियापुत्ते णं, भन्ते दारण इवो कालमासे कालं
कहिं गमिहिह, कहिं उववज्जिहिह ? ” ॥

- 20 “ गोयमा, मियापुत्ते दारण छब्बीसं वासाइं परमाउयं
पालइत्ता कालमासे कालं किच्चा इहेव जम्बुदीवे दीवे भा-
रहे वासे वेयडढगिरिपायमूले नीहकुलंसि नाहत्ताए पच्चा-
याहिह । से णं तथ सीहे भविस्सह अहन्मिए [जाव] साह-
सिए, सुवहुं पायं [जाव] समज्जणइ । २ कालमासे कालं
25 किच्चा इमीसे रयणपभाए पुढवीए उक्कोससागरोवमद्विष्णु



अइत्ता महाविरेहे वासे जाहं कुळाहं भवति अहदाहं [जाव] दग्गस्से, ता धेव वताग्ग, कजाणे, जाव) तिज्झिदिद ॥

५ एयं चालु, जम्बु, समणेणं भगवत्या महावीरेणं [जाव] संपत्तेणं दुहविवागणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते ति वेमि " ॥

२.

। उज्झयण ।

10 §3. " जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं दुहविवागणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते, दोच्चस्स णं, भन्ते, अज्झयणस्स दुहविवागणं समणेणं [जाव] संपत्तेणं के अट्ठे पन्नत्ते ? " ॥

तए णं से सुहम्मि अणगारे जम्बुं अणगारं एयं घयासी " एयं चालु, जम्बु—

15 तेणं कालेणं तेणं समणं वाणियगामे नामं नयरे होत्था रिद्धत्थिमियसमिद्धे । तस्स णं वाणियगामस्स उत्तरपुरत्थिमे दिसिभाए दूईपलासे नामं उज्जाणे होत्था । तत्थ णं दूईपलासे सुहम्मस्स जक्खस्स जक्खाययणे होत्था । तत्थ णं वाणियगामे मित्ते नामं राया होत्था [वण्णओ] । तस्स ण मित्तस्स रत्तो सिरी नामं देवो होत्था [वण्णओ] ॥

20 तत्थ णं वाणियगामे कामज्झया नामं गणिया होत्था अहीणं [जाव] सुरुवा वावत्तरिकलापण्डिया चउसट्ठिगणिया- गुणोववेया एगूणतीसविसेसे रममाणो एक्कधीसरइगुणप्पहाणा वत्तीसपुरिसोवयारकुसला नवङ्गसुत्तप्रडिवोहिया अट्टारसदे- सीभासाविसारया सिंगारागारचारुवेसा गीयरइगन्धव्वन-

25 ट्ठकुसला संगयगयभणियविद्धियविलाससललियसंलावनिउण-

हरणे । तेसि च णं पुरिसाणं मज्झगयं एकं पुरिसं पासइ अव-
ओडययन्धणं उक्खित्तकण्णनासं नेहतुप्पियगतं वज्झकफखडि-
यजुयनियत्थं कण्ठेगुणरत्तमल्लदामं चुण्णगुण्डियगतं चुण्णयं
5 वियन्तं पावं खक्खरगसव्हिं हम्ममाणं अणेगनरनारीसंपरि-
बुडं चच्चरे चच्चरे खण्डपडहणं उग्घोसिज्जमाणं
इमं च णं एयारूवं उग्घोसणं पडिसुणेइ । “ नो
खलु देवाणुप्पिया, उज्झियगस्स दारगस्स केइ राया वा
रायपुत्तो वा अवरज्झइ, अप्पणो से सयाइं कम्माइं अव-
10 रज्झन्ति ” ॥

§ 10. तए णं से भगवओ गोयमस्स तं पुरिसं पासि-
त्ता इमे अज्झत्थिए [५] । “अहो णं इमे पुरिसे [जाव] नर-
यपडिरूवं वेयण वेएइ ” त्ति कट्टु वाणियगामे नयरे उच्च-
नोयमज्झिमकुलाइं [जाव] अडमाणे अद्दापज्जत्तं समुदाणियं
15 गिण्हइ । २ वाणियगामे नयरे मज्झंमज्झेणं [जाव] पडिदंसेइ ।
२ समणं भगवं महावीरं चन्दइ नमंसइ । २ एवं वयासी ।
“ एवं खलु अहं, भन्ते, तुम्मेहिं अन्नणुत्ताए समाणे वाणि-
यगामं [जाव] तद्देव वेएइ । से णं, भन्ते, पुरिसे पुच्चभवे
के आसी [जाव] पच्चणुभवमाणे विहरइ ? ” ॥

20 “ एवं खलु गोयमा-तेणं कालेणं तेणं समणं इहेव
जन्नुदीवे दीवे भारहे चासे हत्थिणाउरे नामं नयरे होत्था
रिद्धं [०] । तत्थ णं हत्थिणाउरे नयरे सुनन्दे नामं राया
होत्था महयां [०] । तत्थ णं हत्थिणाउरे बहुमज्झदेसभाए
एत्थ णं महं एगे गोमण्डवए होत्था अणेगमम्मसवसंनिविट्ठे
25 पासाइए ४) । तत्थ णं वद्वे नगरगोरूवाणं सणाहा य अ-

'पादा य नगरगापीभो य नगरवसमा य नगरवलोपदा य
नगरपद्दुदाभो य पडरतणपाणिया निम्भया निकवसग्गा
मुहंसुहेणं परिद्यमन्ति ॥

ताथ णं हन्तिथणाउरे नयरे भीमे नामं कुडग्गाहे होत्था
अहम्मिय [जाव] दुप्पट्टियाणन्दे । तस्म णं भीमस्स कुड-
ग्गाहम्म उप्पला नामं भारिया होत्था अदीप" [०] । तए णं 5
सा उप्पला कुडग्गाहिणी अग्रया कयाह थावप्रमत्ता जाया
यापि होत्था । तर णं तीमे उप्पलाए कुडग्गाहिणीए तिण्हं
मासाणं वट्टुपट्टिपुष्पाणं अयमेवास्स वै दोहले पाउम्भूए । " घ-
घाभो णं हाथो अम्मयाभो [४] [जाव] सुल्लहे जम्मजोयिय-
फले, जाभो णं नगरगोस्सयाणं वणाहाणय [जाव] वमभाणय 10
ऊहेदि य धणेदि य वमणेदि य टेण्णहि य ककुहेदि य
वहेदि य कण्णेदि य अर्त्तादि य नामादि य जिन्मादि य
ओहेदि य कम्महेदि य सोल्लेदि य तल्लिएदि य भग्गिण्णदि
य परिमुक्कंदि य लावणेदि य मुर च महुं च मैत्तं च
जाह च मीहं च पमभं च आमाणमाणीओ विमापमाणीओ 51
परिमुक्केमाणीओ परिमाणमाणीओ दोहलं विणेन्ति । तं जइ णं
अहमदि बहणं नगर" [जाव] विणिज्जामि' ति कइ, तंमि
दोहलंति अविणिज्जमाणंमि मुद्धा भुक्खा निम्मंसा ओल्लुगस-
रीरा निज्जया दीणजिणवयणा षण्डइयमुद्धा भोमन्थियनयण
वयणकमला जदोदयं पुक्कयथगन्धमहालंकाराहारं अपरिमुक्क- 20
माणी करवलमलिय वय कमलमाला ओहय" [जाव] जियाह ॥

इमं च णं भीमे कुडग्गाहे जेणेव उप्पला कुडग्गाहिणी
सेणव उवागच्छइ । २ ओहय" [जाव] पामर । २ एयं वयासी ।
" कि ण तुमे, देवाणुण्णिय, ओहय" [जाव] श्रियासि ?" ॥
तर णं ना उप्पला भारिया भीमं कुडग्गाहं एवे 25

वयासी । “एवं खलु, देवाणुप्पिया, मनं तिण्हं मासाणं बहु-
पडिपुण्णाणं दोहला पाउभूया । ‘घत्ता णं ताओ जाओ णं
वहणं गोसूवाणं ऊहेहि या [जाव] लावणेहि य सुरं च [६]
आसायमाणीओ [३] दोहलं विणेन्ति’ । तए णं अहं, देवाणु-
5 प्पिया, तंसि दोहलंसि अचिण्डजमाणंसि [जाव] द्वियामि ॥

तए णं से भीमे कुडग्गाहे उप्पलं भारियं एवं वयासी ।
“मा णं तुम, देवाणुप्पिया, ओहय” [०] श्रियाहि । अहं णं
तद्दा करिस्सामि जहा णं तव दोहलस्स संपत्ती भविस्सइ ।
ताहिं इट्ठाहिं [५] [जाव] वग्गूहिं समासासेइ । तए णं से
10 भीमे कुडग्गाहे अद्धरत्तकालसमयंसि एगे अशोए संनद्धं
[जाव] “पद्धरणे सयाओ गिहाओ निग्गच्छइ । २ हत्थिणाउरे
नयरे मज्झमज्जेणं जेणेव गोमण्डवे तेणेव उवाणए । २ वहणं
नगरगोसूवाणं [जाव] वसभाण य अप्पेगइयाणं ऊहे छिन्दइ
[जाव] अप्पेगइयाणं कम्बले छिन्दइ, अप्पेगइयाणं अन्नमन्ना-
15 णं अङ्गोवह्माणं वियंइ । २ जेणेव सए गिहे तेणेव उवा-
गच्छइ । २ उप्पलाए कुडग्गादिणीए उवणेइ । तए णं सा
उप्पलाभारिया तेहिं यइहिं गोमंसेहि सोहंइहिं य सुरं च [५] आ-
सायमाणी तं दोहलं विणेइ । तए ण सा उप्पन्ना कुडग्गादिणी
संपुण्णदोहला संमाणियदोहला विगीयदोहला वोच्छिन्नदो-
20 हला संपन्नदोहला तं गन्धं सुहंमुहेणं परिवट्ठइ । तए णं सा
उप्पन्ना कुडग्गादिणी अन्नया कयाइ नवण्हं मासाणं बहुपडि-
पुण्णाणं दारगं पयाया ॥

§ 11 तए णं तेणं दारएणं जायमेतेणं एव महया महया
सदेणं विबुद्धे विमरे आरमिए । तए णं तस्म दारगस्म
25 आरमियसहं सोद्या निसम्भ हत्थिणाउरे नयरे यदवे न-

समन्ता विप्यलाहत्या । तए ण तस्स दारगस्स अम्मापियरो
 अयमेयाकथं नामधेज्जे करेन्ति "अम्हा णं अम्हं इमेणं दार-
 एणं आयमेत्तेणं चैव महया विच्चीसहेणं विपुट्टे विस्तरे
 आरसिए, तए णं एयस्स दारगस्स आरमियसहं सोढवा 5
 निसम्म हत्थिणाउरे बहवे नगरगोरूया [जाय] भीया [४]
 सव्वभो समन्ता विप्यलाहत्या, तम्हा णं होउ अम्ह दारए
 गोत्तासए नामेणं " । तए णं से गोत्तासए दारए उम्मुक्कया-
 लमावे जाए यावि होत्या । तए णं से भीमे कुडग्गाहे
 अग्रया कयाह कालधम्मणा संजुत्तं । तए णं से गोत्तासे 10
 दारए बहुएणं मिच्चनारनियगसयणसंशन्धिपरियेणं सशि
 संपरिसुट्टे रोयमाणे कन्दमाणे विलवमाणे भीमस्स कुडग्गा-
 हस्स नोहरणं करेह । २ बहुहं लोएयमयकिथाह करेह । तए
 णं से सुनन्दे राया गोत्तासं दारयं अग्रया कयाह सयमेव
 कुडग्गाहसाए टावेह । तए णं से गोत्तासे दारए कुडग्गाहे 15
 जाय यावि होत्या अहम्मिए [जाय] दुप्पडियाणन्दे । तए
 णं से गोत्तासे दारए कुडग्गाहिसाए कट्ठाकह्हि अद्धरत्तिय-
 कालसमयंसि धरो अयीए संनद्धवद्धकवए [जाय] गहियाउ-
 ह्यहरणे सयाभो गिहाभो निग्गच्छह । २ जेणेव गोमण्डवे
 तेणेव उवागच्छह । २ बहुणं नगरगोरूघाणं सपादाणं प 20
 [जाय] विपहेह । २ जेणेव सधं रोहे तेणेव उवागए । तए णं
 से गोत्तासे कुडग्गाहे तेहिं बहुहि गोमंसेहि य सोस्सेहि य
 सुरं च [६] आसाएमाणे विसाएमाणे [जाय] विहरए । तए
 णं से गोत्तासे कुडग्गाहे एयकम्मे [६] सुषहुं पायकम्मं सम-
 जिज्जिन्ता पञ्चवाससयाहं परमाउयं पालयिता अट्टुहट्टोय- 25
 गए कालमासे कालं क्खिच्चा दोच्चाए पुडवीए उक्कोमं तिसा-
 गरोवमट्टिएसु नेरएसु नेरएसाए उयवन्ने ।

- § 12 तए णं सा विजयमित्तस्स सत्थवाहस्स सुभहा नामं भारिया जायनिंदुया यावि होत्था, जाया जाया दारगा विणिहायमावज्जन्ति । तए णं से गोत्तासे कुडग्गाहे दोघाए पुढवीए अणन्तरं उच्चट्टिता इहेव वाणियगामे नयरे विजय-
- 5 मित्तस्स सत्थवाहस्स सुभहाए भारियाए कुच्चिसि पुत्तत्ताए उवचन्ने । तए णं सा सुभहा सत्थवाही अन्नया कयाइ नव-
पहं मासाणं बहुपडिपुण्णाणं दारगं पयाया । तए णं सा सु-
भहा सत्थवाही तं दारगं जायमेत्तयं चेव एगन्ते उक्कुखडि-
याए उज्झावेइ । २ दोच्चं पि गिण्हावेइ । २ आणुपुड्वेणं सार-
- 10 क्खेमाणो संगोवेमाणी संवह्हेइ । तए णं तस्स दारगस्स अम्मापियरो ठिइवडियं च चन्दसूरपासणियं च जागरियं च महया इह्ढोसकारसमुदरणं करेन्ति । तए णं तस्स दारगस्स अम्मापियरो एकारसमे दिवसे निव्वत्ते संपत्ते वारसमे दिवसे इममेयारूयं गोणं गुणनिष्फघं नामधेज्जं करेन्ति । “ जम्हा
- 15 णं अम्हं इमे दारए जायमेत्तए चेव एगन्ते उक्कुखडियाए उज्झिए, तम्हा णं होउ अम्हं दारए उज्झियए नामेणं ” । तए णं से उज्झियंए दारए पञ्चघाईपरिगहिए, तं जहा-
सीरघाईए मज्जणघाईए मण्डणघाईए कीलावणघाईए अङ्क-
घाईए, जहा दउपइन्ने, (जाघ)° निव्वाघाए गिरिकन्दरमल्लीणे
- 20 विव चम्पगपायवे मुहंसुहेणं विहरइ । तए णं से विजय-
मित्ते सत्थवाहे अन्नया कयाइ गणिमं च धरिमं च मेज्जं च पारिच्छेज्जं च चउच्चिहं भण्डगं गहाय लवणसमुदं पोयव-
हणेणं उवागए । तए णं से विजयमित्ते तत्थ लवणसमुदे पोयविवत्तीए निव्वुट्टमण्डसारे अत्ताणे असरणे कालघम्मुणा
- 25 संजुत्ते । तए णं तं विजयमित्तं सत्थवाहं जे जहा यहवे ई-
सरतलवरमांडियिकोडुमियइम्भसेट्टिसत्थवाहा लवणसमुदे पोयविवत्तीए दूढं निव्वुट्टमण्डसारं कालघम्मुणा संजुत्तं

राया अन्नया कयाइ उज्झियदारयं कामज्झयाए गणियाए
 गिहाओ निच्छुभावेइ । २ कामज्झयं गणियं अत्थिभन्तरियं
 ठावेइ । २ कामज्झयाए गणियाए सद्धि उरालाई भोगभो-
 गाई भुञ्जमाणे विहरइ । तए णं से उज्झियए दारए कामज्झयाए
 5 गणियाए गिहाओ निच्छुमेमाणे कामज्झयाए गणियाए मुच्छिय
 गिद्धे गदिर अज्झोयवन्ने अत्तथ कत्थइ सुइ च रइं च घिइं च
 अचिन्दमाणे तच्चित्ते तम्मणे तल्लेस्से तदज्झवसाणे तददो-
 वउत्ते तयप्पियकरणे तव्भावणाभाविणं कामज्झयाए गणियाए
 बहूणि अन्तराणि च छिद्वाणि य विवराणि य पडिजागर-
 0 माणे २ विहरइ । तए णं से उज्झियए दारए अन्नया कयाइ
 कामज्झयं गणियं अन्तरं लभ्भेइ । २ कामज्झयाए गणियाए
 गिहं रहसियं अणुप्पविसइ । २ कामज्झयाए गणियाए
 सद्धि उरालाई माणुस्सगाई भोगभोगाई भुञ्जमाणे विहरइ ।

इमं च णं विजयमित्ते राया [जाव] पायच्छित्ते सञ्वालंका-
 5 रविभूसिए मणुस्सवागुरापरिक्खित्ते जेणेव कामज्झयाए गिहे
 तेणेव उवागच्छइ । २ तत्थ णं उज्झियए दारए कामज्झयाए
 गणियाए सद्धि उरालाई भोगभोगाई [जाव] विहरमाणं
 पासइ । २ आसुरत्ते [४] तिवलियभिउडिं निडाले साददु
 उज्झियगं दारगं पुरिसेद्धिं गिण्हावेइ । २ अट्टिमुट्टिजाणुको-
 20 प्परपहारसंभग्गमहियगतं करेइ । २ अवओउयवन्वणं करेइ ।
 २ एएणं विहाणेणं वज्जं आणावेइ । एवं खलु, गोयमा,
 उज्झियए दारए पुरापोराणाणं कम्माणं [जाव] पच्चणुभव-
 माणे विहरइ ” ॥

§ 14 ‘ उज्झियए णं, भन्ते, दारए इओ कालमासे कालं
 5 किद्या सद्धिं गच्छिदिइ, सद्धिं उववज्जिदिइ ? ’ ।

समाणे तत्थेव चम्पाए नयरीए सेट्टिकुलंसि पुत्तत्ताए
 पच्चायाहिइ । से णं तत्थ उम्मुक्कवालभावे तहारूवाणं थे-
 राणं अन्तिए केवलं वोहिं [०] अणगारे, सोहम्मो कप्पे, जहा
 पढमे, [जाव] अन्तं करेहिइ ॥ निक्खेवो ॥ २ ॥

३.

। अभग्गसेण ।

[तच्चस्स उक्खेवो ।]

§ 15. तेणं कालेणं तेणं समणं पुरिमताले नामं नयरे
 होत्था रिद्ध° [०] । तस्स णं पुरिमतालस्स नयरस्स उत्तर-
 10 पुरत्थिमे दिसीभाए एत्थ णं अमोहदंसणे उज्जाणे । तत्थ
 णं अमोहदंसिस्स जक्खस्स जक्खाययणे होत्था । तत्थ णं
 पुरिमताले महाबले नामं राया होत्था । तत्थ णं पुरिमता-
 तालस्स नयरस्स उत्तरपुरत्थिमे दिसीभाए देसप्पन्ते अडवी
 15 संठिया । एत्थ णं साला नामं अडवीचोरपल्ली होत्था विस-
 मगिरिकन्दरकोलम्भसंनिविट्ठा वंसीकलङ्कपागारपरिप्पिस्सत्ता
 छिन्नसेलविसमप्पवायफरिहोवगुढा अभिन्तरपाणीया सुदुल्ल-
 भजलपेरन्ता अणेगसण्डी विदियजणदिन्ननिग्गमप्पवेसा सुव-
 हुयस्स वि कुवियस्स जणस्स दुप्पहंसा यावि होत्था ।
 तत्थ णं सालाडवीए चोरपल्लीए विजए नामं चोरसेणावई
 परवसइ अदम्मिए [जाव] लोदियपाणी, बहुनयरनिग्गयजसे
 सरे दढप्पहारे सादसिए सदवेदी परियसइ थसिलट्टिपढम-
 मल्ले । से णं तत्थ सालाडवीए चोरपल्लीए पञ्चण्हं चोर-
 सयाणं आहेवच्चं [जाव] विहरइ ॥

समाणे तत्थेव चम्पाए नयरीए सेठिकुलंसि पुत्तताए
पच्चायाहिइ । से णं तत्थ उम्मुक्कवालभावे तद्दारुवाणं धे-
राणं अन्तिए केवलं वोहिं [०] अणगारे, सोहम्मे कप्पे, जहा
पडमे, [जाव] अन्तं करेहिइ ॥ निक्खेवो ॥ २ ॥

३.

। अभग्गसेण ।

[तवस्स उक्खेवो ।]

- § 15. तेणं कालेणं तेणं समएणं पुरिमताले नामं नयरे
होत्था रिद्धं [०] । तस्स णं पुरिमतालस्स नयरस्स उत्तर-
10 पुरत्थिमे दिसीभाए एत्थ णं अमोहदंसणे उज्जाणे । तत्थ
णं अमोहदंसिस्स जक्खस्स जक्खाययणे होत्था । तत्थ णं
पुरिमताले महावले नामं राया होत्था । तत्थ णं पुरिमता-
तालस्स नयरस्स उत्तरपुरत्थिमे दिसीभाए देसप्पन्ते अडवी
15 संठिया । एत्थ णं साला नामं अडवीचोरपल्ली होत्था विस-
मगिरिकन्दरकोलम्भसंनिविट्ठा वंसीकलङ्कपागारपरिफिन्तात्ता
छिन्नसेलविसमप्पचायकरिहोवगुट्ठा अग्निन्तरपाणीया सुडुल-
मजलपेरन्ता अणंगखण्डी विदियजणदिन्ननिग्गमप्पवेसा सुव-
हुयस्स वि कुवियस्स जणस्स दुप्पहंसा यावि होत्था ।
20 तत्थ णं सालाडवीए चोरपल्लीए विजए नामं चोरसेणावई
परवसइ अहम्मिए [जाव] लोहियपाणी, बहुनयरनिग्गयजसे
सुरे ददप्पहारे साहसिए सहवेदी परियसइ असिलट्टिपडम-
मल्ले । से णं तत्थ सालाडवीए चोरपल्लीए पञ्चण्हं चोर-
सयाणं आहेवच्चं [जाव] चिहरइ ॥

§ 16 तत्र च मे विद्मन् शौरमेधावर्षा बह्वं शौतयं च
 पात्सात्पात्तं च गन्धिधेयात्तं च गन्धिच्छेयात्तं च कण्ठपद्मात्तं
 च कण्ठेभि च बह्वं सिद्धमिद्यथादितादिवाचं कुड्ग्रे वापि
 होष्या । तत्र च मे विद्मन् शौरमेधावर्षा पुरिमनात्तन्म मय-
 रन्त उपात्पुत्तन्पिमिं उच्यते बह्वदि गामवापदि च नगर- 5
 वापदि च गोमवापदि च पन्दिग्वापदि च कण्ठकोट्टदि च
 कण्ठकण्ठेदि च शोधीतेमाये विद्धमेमाये तत्रमेमाये ताले-
 माये त्रिणये त्रिद्धमे त्रिद्धमे कण्ठाचं करेमाये विद्मन् ।
 मद्मद्मन् रथो अभिकथयं २ कण्ठाचं गोभद्र । तस्त्वं
 विद्मन्मन् शौरमेधात्तन्मन् कर्म्मगिरी नामं भारिया होष्या 10
 मदीयं (०) । तन्मन् चं विद्मन्शौरमेधात्तन्मन् पुले कण्ठ-
 विरीय भारियात्तं कण्ठचं कण्ठाचसेजे नामं दात्तं होष्या
 मदीयपुण्यपन्दिन्दिवात्तरीरे विष्वावपरिणयमेते औत्पन्नाम-
 गुण्यत्तं ।

तेनं कालेणं तेनं सम्यचं समये भगवं महावीरे पुरि- 15
 मताले मये समोसदे । परिना त्रिगया । शया त्रिगयो ।
 घस्मो कदिभो । परिना राजा च पदिगयो । तेनं कालेणं
 तेनं सम्यचं सम्यस्त भगवमो महादीरन्त जेद्रे कन्ठेयासी
 गोपमे [जाय] रायममं समोसदे । तत्र चं बह्वे दृयी पा-
 ला, बह्वे भासे, पुरिसे तंनद्रुवद्रुवत्त । तेभि चं पुरि- 20
 क्षाचं मद्मगपं वनं पुरिसे पात्सा मयभोद्वपं [जाय] उग्घो-
 सिद्धमाणं । तत्र चं तं पुरिमं रायपुरिस्ता पदमसि चच्यरंसि
 निसीयाधेन्ति । २ मद् बुटन्पियत्तं कण्ठाचो घापन्ति । ३
 कण्ठपद्मारेदि तालेमाणा तालेमाणा कन्ठुणं कागधिमंसाह
 प्राधेन्ति । ४ रदितापानियं च घापन्ति । तपाणन्तरं च नं 25
 शोच्यंसि चच्यरंसि मद् बुटन्मात्तपामो भगवो घापन्ति ।
 एवं तच्चे मद् महापिउत्त, चडाधे मद् महामात्तपामो, पञ्चमे

पुत्ते, छट्टे सुण्ढा, सत्तमे जामाडया, अट्टमे धूयाओ, नवमे नत्तुया, दसमे नत्तुईओ एकारसमे नत्तुयाअई, वारसमे नत्तु-
 5 ण्णोओ, तेरसमे पिउस्सियपइया, चौदसमे पिउस्सियाओ, पन्नरसमे माउस्सियापइया, सोलसमे माउस्सियाओ, सत्तरसमे
 मामियाओ, अट्टारसमे अवसेसं मिच्चनाइनियगसयणसंबन्धि-
 परियणं अगओ घाएन्ति । २ कमप्पदारेहिं तालेमाणा
 तालेमाणा कल्लुणं कागणिमंसाइं खावेन्ति । २ रुहिरपाणियं
 च पाएन्ति ॥

§ 17. तए णं से भगवं गोयमे तं पुरिसं पासेइ । २
 10 इमे एयाएवे अउल्लत्थिए समुप्पन्ने [जाव] तद्देव निग्गए । एवं
 वयासो । “एवं खलु, अहं णं भन्ते, तं चेव [जाव] से णं,
 भन्ते पुरिसे पुब्बभवे के आसो [जाव] विहरइ ? ” ॥

“एवं खलु, गोयमा, तेणं कालेणं तेणं समणं इद्देव जम्बु-
 15 दोवे दीवे भारहे वासे पुरिमताले नामं नयरे होत्था रिद्धं
 [०] । तत्थ णं पुरिमताले नयरे उदिओदिए नामं राया
 होत्था महया [०] । तत्थ णं पुरिमताले निन्नए नामं अण्ड-
 यवाणियए, होत्था अइहे [जाव] अपरिभूए अहम्मिए [जाव]
 दुप्पडियाणन्दे । तस्स णं निन्नयस्स वद्वे पुरिस्ता दिन्नमइम-
 20 ष्ठन्ति । २ पुरिमतालस्स नयरस्स परिपरन्तेमु वद्वे का-
 इअण्डए धूअण्डए पारेवइअण्डए टिट्ठिभिअण्डए अग्गिअ-
 ण्डए मयूरिअण्डए कुक्कडिअण्डए य अन्नेसिं च यहुणं
 जलयरयलयरस्सहयरमाईणं अण्डाईं गेण्ठन्ति । २ पत्थियपि-
 ङगाईं भरेन्ति । २ जेणेव निन्नयए अण्डवाणियए, तेणामेव
 उवागच्छन्ति । २ निन्नयस्स अण्डवाणियस्स उयणेन्ति ।

ण्टादि छिन्नतूरेणं चज्जमाणेणं २ महया उज्जिहुं [जाव] स-
 मुहरघभूयं पिव करेमाणीओ सालाडणीए चोरणणीए सणओ
 समन्ता ओलोएमाणीओ २ आहिण्डमाणीओ दोहलं विणेन्ति ।
 तं जइ अहं पि जाव दोहलं विणिज्जामि " ति ऋट्टं तंसि
 5 दोहलंसि अचणिज्जमाणंगि [जाव] शियाइ । तए से विजए
 चोरसेणावई गन्दसिरिभारियं ओहयं [जाव] पासइ । २ एयं
 वयासी । " किं णं तुमं, देवाणुप्पिया, ओहय [जाव]
 शियामि ? ' ।

तए णं सा गन्दसिरी विजयं एयं वयासी । " एयं
 रालु, देवाणुप्पिया, मम तिण्हं मामाणं [जाव] शियामि " ।

- 10 तए णं से विजए चोरसेणावई गन्दसिरीए भारियाए
 अन्तिए एयमट्टं मोच्चा निमग्गं गन्दसिरिभारियं एयं
 वयासी । " अहामुहं, देवाणुप्पिय " ति एयमट्टं पडिमुणेइ ।
 तए णं सा गन्दसिरिभारिया विजणणं चोरसेणावइणा अ-
 व्भणुत्ताया समाणी हट्टवुट्टं [०] वह्हिं मित्तं [जाव] अद्यादि
 15 य वह्हिं चोरमहिलादिं सदिं संपरिवुटा ण्हाया [जाव] वि-
 भूसिया विउलं असणं [४] सुरं च [६] आमाएमाणी [४]
 विहरइ । जिमियभुत्ततरागया पुरिसनेवत्था मंनद्धवद्धं [जाव]
 आहिण्डमाणी दोहलं विणेइ । तए णं सा गन्दसिरीभारिया
 संपुण्णदोहला संमाणियदोहला विणोयदोहला वोच्छिन्न-
 20 दोहला संपन्नदोहला तं गग्गं जुहंमुहेणं परिवहइ । तए णं
 सा चोरसेणावइणी नवण्हं मात्ताणं बहुपडिपुण्णाणं दारगं
 पयाया । तए णं से विजए चोरसेणावई तस्स दारगस्स म-
 हया इड्ढीसकारसमुदएणं दसरत्तं थिइवडियं करेइ । तए
 णं से विजए चोरसेणावई तस्स दारगस्स एक्कारसमे दिव-
 २० से विउलं असणं [४] उवक्खडावेइ । २ मित्तनाइ [०] आ-

काने । १ (आव) तस्यैव शिखाय ७] पुनश्च त्वं यथासौ ।
 " इति च । अत इमं वि शिखाय शिखायैव शिखायैव
 इति शिखायै होदने शिखायैव शिखाय च होर अत शिखाय
 शिखायैव शिखाय " ॥

10 तव च ते अशक्तमेतं कुमारं पश्यन्तं (आव) 5
 योऽपि वदति । अत्र च ते अशक्तमेतं कुमारं इत्युक्त्याप्यथादे
 यति होया । अत्र शिखाय, आव, अशक्तं शिखाय । ० ।
 इति शिखाय ० अशक्तमे पश्यति । तव च ते अशक्त
 योऽपि वदति अशक्तं शिखाय अशक्तमेतं कुमारं तव च ते
 ते अशक्तमेतं कुमारं पश्यति योऽपि वदति अशक्तमेतं कुमारं 10
 योऽपि वदति अशक्तमेतं कुमारं पश्यति योऽपि वदति अशक्तमेतं कुमारं
 महाय इत्युक्त्याप्यथादे यति होया । ० वदति शिखाय
 योऽपि वदति अशक्तमेतं कुमारं पश्यति योऽपि वदति अशक्तमेतं कुमारं
 योऽपि वदति अशक्तमेतं कुमारं पश्यति योऽपि वदति अशक्तमेतं कुमारं 15
 योऽपि वदति अशक्तमेतं कुमारं पश्यति योऽपि वदति अशक्तमेतं कुमारं
 योऽपि वदति अशक्तमेतं कुमारं पश्यति योऽपि वदति अशक्तमेतं कुमारं
 योऽपि वदति अशक्तमेतं कुमारं पश्यति योऽपि वदति अशक्तमेतं कुमारं
 योऽपि वदति अशक्तमेतं कुमारं पश्यति योऽपि वदति अशक्तमेतं कुमारं 20
 योऽपि वदति अशक्तमेतं कुमारं पश्यति योऽपि वदति अशक्तमेतं कुमारं
 योऽपि वदति अशक्तमेतं कुमारं पश्यति योऽपि वदति अशक्तमेतं कुमारं
 योऽपि वदति अशक्तमेतं कुमारं पश्यति योऽपि वदति अशक्तमेतं कुमारं
 योऽपि वदति अशक्तमेतं कुमारं पश्यति योऽपि वदति अशक्तमेतं कुमारं 25
 योऽपि वदति अशक्तमेतं कुमारं पश्यति योऽपि वदति अशक्तमेतं कुमारं

- राया तेणेव उवागए २ महावलस्स रत्तो तं महत्थं [जाव]
 पाहुडं उवणेन्ति । २ करयल° [०] अञ्जलिं कट्टु महावलं
 रायं एयं वयासी । “ एयं खलु, सामी, सालाडवीए चोर-
 पल्लीए अभग्गसेणे चोरसेणावई अम्हे वहुई गामवाएहि य
 5 [जाव] निद्धणे करेमाणे विहरइ । तं इच्छामि णं, सामी,
 तुज्झं वाहुच्छायापरिग्गहिया निग्गया निरुयसग्गा सुहंसुहेणं
 परिवसित्तए ” त्ति कट्टु पायवडिया पञ्जलिउडा महावलं
 रायं एयमट्टं विन्नवेन्ति । तए णं से महावले राया तेसि
 जणवयाणं पुरिसाणं अन्तिए एयमट्टं सोच्चा निसम्म आ-
 10 सुरुत्ते [जाव] मिसिमिसेमाणे तिवलियं भिउडिं निडाले
 साहट्टं दण्डं सहावेइ । २ एयं वयासी । “ गच्छह ण तुमं,
 देवाणुप्पिया, सालाडविं चोरपल्लिं विलुम्पाहि, २ अभग्गसेणं
 चोरसेणावईं जावग्गाहं गिण्हाहि । २ ममं उवणेहि ” ।
 तए णं से दण्डे तह त्ति एयमट्टं पडिसुणेइ । तए
 णं से दण्डे वहुई पुरिसेहिं संनद्धवद्ध° [जाव] पहरणेहि
 15 सद्धिं संपरिवुडे मग्गइएहिं फलएहिं [जाव] छिप्पत्तेणं वज्ज-
 माणेणं महया° [जाव] उक्किट्ट° [जाव] करेमाणे पुरिमतालं
 नयरे मज्झंमज्जेणं निग्गच्छइ । २ जेणेव सालाडवी चोरपल्ली
 तेणेव पहारेत्थ गमणाए ॥

- तए णं तस्स अभग्गसेणस्स चोरसेणावइस्स चारपु-
 20 रिसा इमीसे कदाए लद्धट्ठा समाणा जेणेव सालाडवी चोर-
 पल्ली, जेणेव अभग्गसेणे चोरसेणावई, तेणेव उवागच्छन्ति ।
 २ करयल° [जाव] एयं वयासी “ एयं खलु, देवाणुप्पिया,
 पुरिमताले नयरे महावलेणं रत्ता महाभडवडगरेणं दण्डे
 आणत्ते ‘ गच्छह णं तुम्हे, देवाणुप्पिया, सालाडविं चोरपल्लिं
 45 विलुम्पाहि, अभग्गसेणं चोरसेणावईं जावग्गाहं गेण्हाहि । २

- जेणेव महाबले राया, तेणेव उवांगच्छइ । २ करयल° [०] एषं
 वयासी. " एषं खलु, सामी, अभग्गसेणे चोरसेणावई
 विसमदुग्गगहणं ठिअ, गहियभत्तपाणीए । नो खलु से सजा
 केणइ सुवहुएणावि आसवलेण वा हत्थिवलेण वा रहयलेण
 5 वा चाउरङ्गिणि पि [०] उरंउरेण गिण्हत्तए " । ताहे सामेण
 य मेएण य उवप्पयाणेण य विस्सम्भमाणे उवयए याधि
 होत्था । जे वि से अब्भिन्तरगा सीसगभमा, मित्तनाइनियग-
 सयणसंयन्धिपरियणं च विउलधणकणगरयणसन्तसारसावए-
 ज्जेणं भिन्दइ, अभग्गसेणस्स य चोरसेणावइस्स अब्भिसवणं
 10 २ महत्थाइं महग्घाइं महरिहाइं पाहुडाइं पेसेइ, २ अभग्ग-
 सेणं चोरसेणावइं वीसम्भमाणेइ ॥

- § 20. तए णं से महाबले राया अन्नया कयाइ पुरिमताले
 नयरे एगं महं महइमहालियं कूडागारसालं करेइ अणेग-
 क्कान्भसयमंनिविट्ठं पासाइयं दरिसणिज्जं । तए णं से
 15 महाबले राया अन्नया कयाइ पुरिमताले नयरे उस्सुक्कं
 [जाव] दसरत्तं पमोयं घोसावेइ । २ कोट्टुग्गियपुरिसे सदा-
 वेइ, २ एषं वयासी । " गच्छइ णं नुब्भे, देघाणुणिया,
 साल्लाउवीए चोरएहीए । तए णं नुब्भे अभग्गसेणं चोर-
 सेणावइं करयल [जाव एषं वयासी, " एषं खलु, देघाणु-
 20 णिया. पुरिमताले नयरे महाबलस्स एतो उस्सुक्के [जाव]
 दग्गसे पमाए उग्गोसिए । न किं णं देघाणुणिया, विउलं
 जयणं २ पुक्कय-थमडाउकार ने इइ इज्जामाणिज्जउ उदाहु
 मयमेव गच्छिन्था ।

तए णं ने कोट्टुग्गियपुरिमा महाबलस्स एतो करयल°

- 20 जाव पण्डिमुणेन्ति । २ पुरिमतालाओ नयराओ पण्डिनिक्क-

। सगडे ।

§ 21. " उर षं. भन्ते " । षडत्यास उच्यते ।

" एवं गन्तु. अम्बू—

तेषां कालेषां तेषां स्वमण्डलं साहजर्णी नाम नयरी होत्या 5
 रिद्धित्पिमियसमिद्धा । तीसे षं साहजर्णीय वहिया उत्तर-
 पुरत्पिमे विमीभाय देयरभजे नाम उज्जाणे होत्या । तस्य
 षं अमोहस्स जफयस्स जफघाययणे होत्या षोरणे[०] । तस्य
 षं साहजर्णीय नयरीय महचन्दे नाम राया होत्या महया^१
 [०] । तस्स षं महचन्दस्स रथी सुसैणे नाम अमरुचे होत्या 10
 क्षाममेवण्ड[०] "निग्गाहकुमले । तस्य षं साहजर्णीय
 नयरीय सुद्धरिसणा नाम गणिया होत्या [एण्णओ] ॥

तस्य षं साहजर्णीय नयरीय मुभहे नाम सन्धयाहे
 परियसह अहे २ । तस्स षं मुभहस्स सन्धयाहस्स भदा
 नाम भागिया होत्या भदाण ३ । तस्स षं मुभहसन्धयाहस्स 15
 पुत्त भदाण भागियाण अस्तव सगडे नाम दाण्ण ज्ञान्या
 अर्हाण [०] ॥

तेषां कालेषां तेषां स्वमण्डलं स्वमण्डलं अगव महारारे १० ।
 स्वमोमरण परिग्गा । राया य निग्गाण । भूमो कटि १ ।
 परिग्गा परिग्गा 20

तेषां कालेषां तेषां स्वमण्डलं स्वमण्डलं अगवभा महा
 धाग्गस्स उः जन्तेवासि जाय रायमणभागाह । तस्य षं
 हल्या आमे परिग्गः २ । तस्य च षं परिग्गाण मन्धराण
 पान्दर षं मन्धराण परिग्गः नयरीयराण उचिक्खत्त जाय

घोमिज्जमाणं [०] । निन्ता तत्तेय । [जाव] भगणं चागरे—
 “ एयं गालु, गोगमा—

तेणं कालेणं तेणं समणं इतेण जम्पुरीये यीरे भारे
 चासे छगलपुरे नामं नयरे होत्था । तत्थ रीदगिरी नामं
 5 राया होत्था महया° [०] । तत्थ णं छगलपुरे नयरे छणिए
 नामं छागलिण परिणमइ अइहे [०] अहम्मिण [जाव] दुण-
 हियाणनन्दे । तस्स णं छणियस्स छागलियस्स यद्वे भयाण
 य पलयाण य रोद्धाण य वसभाण य सारायाण य स्ययाण
 य पत्तयाण य सिघाण य हरिणाण य मयूराण य महिसान
 10 य सयवद्धाण य सहस्समयद्धाण य जूहाणि वाडगंसि संनि-
 रुद्धां चिट्ठन्ति । अन्ने य तत्थ यद्वे पुरिसा दिश्रभइमत्त-
 वेयणा यद्वे अण य [जाव] महिसे य सारक्खेमाणा संगोवेमाणे
 चिट्ठन्ति । अन्ने य से यद्वे अयाण य [जाव] निरुद्धा चिट्ठन्ति ।
 अन्ने य से यद्वे पुरिसा दिश्रभइमत्तवेयणा यद्वे सयप य
 15 सहस्से य जीवियाओ ववरोवेन्ति । २ मंसाइं कप्पणिकप्पियां
 करेन्ति, २ छणियस्स छागलियस्स उवणेन्ति । अन्ने य से
 यद्वे पुरिसा ताइं बहुयाइं अयमंसाइं [जाव] महिसमंसाइं
 तवणसु य कवल्लीसु य कन्दुपसु य भज्जणेसु य इल्लालेसु य
 तलेन्ति य भज्जेन्ति य सोल्लेन्ति य । २ तओ रायमगंसि
 20 विट्ठि कप्पेमाणा विहरन्ति । अप्पणा चि य णं से छणिए
 छागलिण तेहिं बहुविहेहिं अयमंसेहिं [जाव] महिसमंसेहिं
 सोल्लेहि य तलिणहि य भज्जिणहि य सुरं च [६] आसाणमाणे
 विहरइ ।

तए णं से छणिए छागलिण एयकम्मे [०] सुवहुं पाव-
 25 कम्मं कलिकलुसं समज्जिणित्ता सत्त चाससयाइं परमाउर्यं

पालरसा कालमासे कालं किञ्चा चोत्थोप पुद्वीप उजो-
सेने दससागरोयमठिरपसु नेरयत्ताप उचयन्ने ॥

§ 22 तए णं तस्स सुमदसत्थवाद्दस्स महा भारिया
जायनिन्दुया यापि होत्था, जाया जाया दारणा विणिहायमा-
वञ्चन्ति । तए णं से छणिए छागल्लिए चोत्थोप पुद्वीप 5
अणन्तर उच्चट्टिता इहेव भादज्जाणए सुमदस्स सत्थवाद्दस्स
महाए भारियाए कुच्चिडमि पुत्तत्ताए उचयन्ने । तए णं सा
महा सायवाटी अथया कयाए नउग्गं मासाणं धदुपश्चिण्णाणं
दारणं पयाया । तए णं तं दारणं अम्मणियरो जायमेत्तं येव
सगदस्स देहाओ दावेन्ति, होत्थं पि गिण्हावेन्ति, अणुपु- 10
ब्बेणं सारक्खेन्ति संगोवेन्ति सपइहेन्ति. अह उम्मियए [जाय]
‘अम्हा णं अम्हं इमे दारए जान्नेत्तं येव सगदस्स देहा
दापिए, तम्हा णं होउ णं अम्हं एउ दारए सगदे नामेणं ”
हेये अह उम्मियए । सुमरे लयणमसुरं कालगए, माया वि
कालगया । से पि सयाओ गिहाओ निच्छूदे । तए णं से 15
सगदे दारए सयाओ गिहाओ निच्छूदे समणे सिपाइए”
[०] तदेव [जाय] सुदरिसणाए गणियाए सद्धि संपल्लमो
यापि होत्था ॥

तए णं से सुसेने अमच्छे तं सगदं दारणं अथया
कयाए सुदरिसणाए गणियाए गिहाओ निच्छुमावेर । २ सुद- 20
रिसणिवं गणिवं अग्गिम्मत्तिवं दावेर । २ सुदरिसणाए
गणियाए सद्धि उराल्लारं माणुस्सगारं चोगमोगारं भुञ्जमाणे
पिहरर ॥

तए णं से सगदे दारए सुदरिसणाए गिहाओ निच्छूदे
समणे अथय कय पि सुरं वा [०] अल्लममाणे अथया

कयाइ गतसिं सुदग्गिणागेहं अणुण्णविमइ २ । सुदरिसणाए
सदि उरालां भोगभोगां भुज्जमाणे विहरइ ॥

इमं च णं सुसेणे अमच्चे ण्णाए [जाय] "विभूमिए
मणुग्गणग्गुराए जेणेय सुदग्गिणाए गणियाए गोहे तेणेय
5 उवागच्छइ । २ मगडं दारयं सुदरिसणाए गणियाए मदि
उरालां भोगभोगां भुज्जमाणं पामइ । २ आसुक्ते [जाय]
मिसिमिसेमाणे तियलियं भिउडिं निडाले माहट्टु सगडं
दारयं पुरिसेहिं गिण्णदावेइ । २ अट्ठि °[जाय]° महियं करेइ ।
२ अवओउयवन्धणं करेइ । २ जेणेय महचन्दे राया तेणेय
10 उवागच्छइ । २ करयल° [जाय] षणं धयामी । " एवं ण्णु
सामी, सगडे दारए ममं अन्तेउरंमि अयरद्धं " । तए णं से
महचन्दे राया सुसेणं अमच्चं षयं धयासी । " तुमं चेव णं,
देवाणुण्णिया, सगटस्स दारगस्स दण्डं वत्तंदि " ॥

तए णं से सुसेणे अमच्चे महचन्देणं रत्था अव्वणुध्राए
15 समाणे सगडं दारयं सुदरिसणं च गणियं षणं विहाणेणं
वज्जं आणवेइ । तं षयं खलु, गोयमा, सगडे दारए पुरा-
पोराणाणं[०] पञ्चणुभवमाणे विहरइ" ।

§ 23. "सगडे णं, भन्ते, दारए कालगए कदिं गच्छि-
हिइ, कदिं उववज्जिहिइ ?" ।

20 "सगडे णं दारए, गोयमा, सत्तावन्नं वासाइं परमाउयं
पालइत्ता अज्जेव तिभागावसेसे दिवसे षणं महं अयोमयं तत्तं
समजोइभूयं इत्थिपडिमं अवयासाविए समाणे कालमासे कालं
किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववज्जिहिइ ।
से णं तओ अणन्तर उव्वट्ठित्त रायगिहे नयरे मातङ्गकुलंसि
25 जुगलत्ताए पच्चायाहिइ । तए णं तस्स दारगस्स अम्मापियरो

निष्पत्तधारसगस्त इमं पयाकृतं गोष्णं नामधेयं करिस्सन्ति ।
 'मं होउ जं दारए सगडे नामेणं, होउ जं दारिया सुदरिसणा
 नामेणं " ।

तए ज मे सगडे दारए उम्मुकवालमावे जोध्यण^०(०)
 मविस्सह । तए जं सा सुदरिसणा वि दारिया उम्मुकवाल- 5
 माया जोध्यणममणुत्तना रूवेण य जोध्यणेण य लायणेण
 य उक्किटा उक्किट्ठसरीए यावि भविस्सह । तए जं मे सगडे
 दारए सुदरिसणाए रूवेण य जोध्यणेण य लायणेण य
 मुच्छिए सुदरिसणाए मदि उरालाए भोगभोगारं भुञ्जेमाणे
 विहरिस्सह । तए जं मे सगडे दारए अफया मयमेव कुड- 10
 ग्गाहित्तं उयमंपज्जिञ्जाणं विहरिस्सह । तए जं न सगडे
 दारए कुडग्गाहे भविस्सह अट्ठमिए [आव] इण्डियाणन्दे ।
 एयकम्मे (०) सुवहुं पायकम्मं ममज्जिणित्ता कालमाने कालं
 किञ्चा इमीमे रयणप्पभाए पुदवीए नेरएयत्ताए उचयन्ने ।
 संसारो तट्ठेए [आव] पुदवीए । मे जं तथो अणन्तरं उच्च- 15
 हित्ता धाणाग्गीए नयरीए मच्छत्ताए उक्कवज्जिदिह । से जं
 तए मच्छएग्धिपरिहं परिहए तत्थेय धाणाग्गीए नयरीए
 मट्ठिपुल्लंमि पुल्लत्ताए पच्चायादिह । षोदि । सुदे (०) एथएए
 (०) सोदम्मे कप्पे (०) मट्ठाविदेहे पाते विञ्जिदिह ॥

। बहस्तइदत्ते ।

§ 24. " जर जं मग्ते (०) " । एयएए उअणेवो ।
 " एयं गल्लु, जम्-
 तेणं कालेणं तेणं समएणं बोसग्गी नामं नयरी होएण

रिद्धत्थिमिय° [०] । याहि चन्दोयरणे उज्जाणे । सेययदे
जयखे ।

तत्थ णं कोसम्बीए नयरीए सयाणीए नामं राया होत्था
महया° [०] । मियावई देवी । तस्स णं सयाणीयस्स पुत्ते
5 मियादेवीए अत्तए उदायणे नामं कुमारे होत्था अहीण [०]
जुवराया । तस्स णं उदायणस्स कुमारस्स पउमावई नामं
देवी होत्था ॥

तस्स णं सयाणीयस्स सोमदत्ते नामं पुरोहिए होत्था
रिउव्वेय° [०] । तस्स णं सोमदत्तस्स पुरोहियस्स वसुदत्ता
10 नामं भारिया होत्था । तस्स णं सोमदत्तस्स पुत्ते वसुदत्ताए
अत्तए यहस्सइदत्ते नामं दारए होत्था अहीण° [०] ॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे [०] ।
समोसरणं । तेणं कालेणं तेणं समएणं भगवं गोयमे तहेव
[जाव] रायमग्गमोगाढे तहेव पासइ हत्थी, आसे. पुरिसमज्जे
15 पुरिसं । चिन्ता । तहेव पुच्छइ पुव्वभयं । भगवं वागरेइ ।
“ एवं खलु, गोयमा-

तेणं कालेणं तेणं समएणं इहेव जम्बुद्वीवे दीवे भारहे
वासे सव्वओभेदे नामं नयरे होत्था रिद्धत्थिमियसमिद्धे ।
तत्थ णं सव्वओभेदे नयरे जियसत्तु राया । तस्स णं जिय-
20 सत्तुस्स रत्तो महेसरदत्ते नामं पुरोहिए होत्था रिउव्वेय°
[जाव]° आथव्वणकुसले यावि होत्था ॥

तए णं से महेसरदत्ते पुरोहिए जियसत्तुस्स रत्तो रत्त-
यलविचद्धणअट्टयाए फह्हाकर्हि एगमेगं माहणद्वारयं एगमेगं
खत्तियदारयं एगमेगं वइस्सदारयं एगमेगं सुहदारयं गिण्हा-
25 वेइ । २ तेसि जीवन्तयाणं चेव हियउण्डए गिण्हावेइ । २

जियसत्तुस्त रघो सन्तिदोमं करेत् । तत्र णं से महेसरत्ते
 पुरोद्विष अट्टमीचोदसीसु बुये माइणघन्तिपवइस्समुदे, चउण्हं
 मासाणं चत्तारि २, छण्हं मासाणं अट्ट २, संवच्छरस्स
 सोलम २ । जाहे जाहे वि य णं जियसत्तु राया परवलेणं
 अभिभुज्जइ, ताहे ताहे वि य णं से महेसरत्ते पुरोद्विष 5
 अट्टसयं माइणदारगाणं अट्टसयं एत्थिदारगाणं अट्टसयं
 परस्सदारगाणं अट्टसयं मुहदारगाणं पुरिसे गिण्हावेत् । २
 तेसि जीवन्ताणं येय हिययउण्डी गिण्हावेत् । २ जियसत्तुस्त
 रघो सन्तिदोमं करेत् । तत्र णं से परवले गिण्णामेय विद्धं-
 सिज्जर या पडिसेदिज्जर या ॥ 10

§ 25. तत्र णं से महेसरत्ते पुरोद्विष एयकम्मो(०)मुषुण्हं
 पायकम्मं समज्जिणित्ता तीणं घासमयं परमाउयं पालरसा
 कालमासे काले विट्ठ्वा पथमीए पुदवीए उक्कोसेणं सत्तरस-
 सागरोवमहिएए नग्गे उपयन्ने ॥

से णं तन्नो अणन्तरं उप्यट्ठित्ता इहेव कोसम्पीए मयरीए 15
 सोमदत्तस्स पुरोद्विषस्स एतुदत्ताए भारियाए पुत्तत्ताए
 उपयन्ने । तत्र णं तस्स दारगस्स मग्गापियत्ते निव्वत्तशर-
 साहस्स इयं एयारुखं नामपेज्जं करेन्ति । “अग्गा णं अग्गं
 एमे दारए सोमदत्तस्स पुरोद्विषस्स पुत्ते एतुदत्ताए अत्तए,
 तग्गा णं होउ अग्गं दारए बहस्सादत्ते मामेणं” । तत्र णं से 20
 बहस्सरत्ते दारए पञ्चधाईपरिग्गहिए (जाय) परिवह्दइ । तत्र
 णं से बहस्सरत्ते उम्मुक्कबालभावे जोशयणमणुण्णत्त विघय-
 परिणयमेत्ते होत्था । से णं उदायणस्स बुमारम्म विघवाल-
 लयस्सए पाधि होत्था सहजायए मह्यइदिएए सह पंतुकी-
 लियए ॥

तए णं से मयाणीए राया अघया कयाइ कालधम्मणा
 संजुते । तए णं से उदायणकुमारे यहदि राईसर" [जाव]
 "मत्थयाहपभिईदि मदि संपरितुडे गेयमाणे कन्दमाणे
 कन्दमाणे विलयमाणे सयाणीयस्स रत्तो महया इड्ढीसकार-
 समुवपणं नीहरणं करेइ । २ यहई लोइयाई मयकिच्चाई
 करेइ । तए णं से गहथे राईसर" [जाव] "मत्थयाह [०]
 उदायणं कुमारं महया रायाभिसेएणं अभिसिभन्ति । तए
 णं से उदायणे कुमारे राया जाए महया [०] ।

तए णं से यहस्सइदत्ते दारए उदायणस्स रत्तो पुरो-
 10 हियकम्मं करेमाणे सच्चट्टाणेसु सव्वभूमियासु अन्तेउरे य
 दिनवियारे जाए याचि होत्था । तए णं से यहस्सइदत्ते
 पुरोहिय उदायणस्स रत्तो अन्तेउरंमि घेलासु य अवेलासु
 य काले य अकाले य राओ य विआले य पविसमाणे
 अघया कयाइ पउमावईए देवीए सद्धि संपलगं याचि होत्था ।
 15 पउमावईए देवीए सद्धि उरालाई भोगभोगाई भुज्जमाणे
 विहरइ ॥

इमं च णं उदायणे राया ण्हाए [जाव] "विभूसिए
 जेणेव पउमावई देवी तेणेव उयागच्छइ । २ यहस्सइदत्तं
 पुरोहियं पउमावईदेवीए सद्धि उरालाई भोगभोगाई भुज्जमाणं
 20 पासइ । २ आसुरुत्तं [०] तिवलियं भिउडि निडाले साहट्टु
 यहस्सइदत्तं पुरोहियं पुरिसेहि गिण्ढावेइ [जाव] एएणं
 विहाणेणं चज्झं आणाविए । एवं खलु गोयमा यहस्सइदत्ते
 पुरोहिय पुरापोराणाणं [जाव] विहरइ " ॥

" यहस्सइदत्ते णं, भन्ते, दारए इआ कालगए समाणे
 25 कहिं गच्छिहिइ कहिं उचवज्जिहिइ ? " ॥

" गोयमा, यहस्सइदत्ते णं दारए पुरोहिय चोसद्धि
 वासाई परमाउयं पालइत्ता अज्जेव तिभागावसेसे विवसे

सुलियमिन्ने कए समणे काळमासे काळं किष्वा इमीसे
 रणण्यभाए पुदवीए [०] संसारो तहेय [०] पुदयी । तओ
 इत्थिणाउरे नयरे मिगसाए पच्चाथाएस्सइ । से णं तत्थ
 पाउरिएहि षट्ठिए समणे तत्थेव इत्थिणाउरे नयरे सेट्ठिकु-
 लंमि पुत्तसाए [०] । सोहि । सोइम्मे कण्ये । मदायिदेहे 5
 वासे सिज्झिइइइ ॥ निक्खेयो ॥

६.

। नन्दिवरणे ।

§ 26. " अइ णं, भन्ते, [०]" इत्थं उक्खेसो ।

" एयं खलु जम्बू-

10

नेणं कालेणं तेणं समणं महुरा नामं नयरी होत्या ।
 भण्डीरे उज्जाणे । सुदंसणे जम्बुवे । सिरिदामे राया ।
 यन्धुमिरी भारिया । पुत्ते नन्दिवरणं कुमारो अदीण" [०]
 लुवराया ।

तस्म निरिदामस्स सुयन्धु नामं अमच्छे होत्या साम- 15
 दण्ड" [०] । तस्म णं सुयन्धुस्स अमच्छम्म पट्टमित्तपुत्ते
 मामं दाएए होत्या अदीण" [०] । तस्म णं निरिदामस्स एओ
 चित्तं नामं अलंकारिए होत्या । सिरिदामस्म एओ चित्तं
 बहुविदं अलंकारियकम्मं करेमाणे मत्थद्वारेणसु य मध्यभूमि-
 यासु य भन्तेउरे य दिप्रवियारे याधि होत्या ॥ 20

तेणं कालेणं तेणं समणं सामी समोवर्द्ध । परिस्ता
 निग्गया । राया निग्गओ [जाय] परिमा पट्ठिगया ॥

तेणं कालेणं तेणं समणं समणस्स जेट्ठे [जाय] राय-
 मग्गमोगाडे । तहेय इत्थी आसे पुरिसं [०] । तेसि ष णं

पुरिसाणं मज्झगयं एगं पुरिसं पासइ [जाव] नरनारीसंप-
 रिवुडं । तए णं तं पुरिसं रायपुरिसा चच्चरंसि तलंसि
 अयोमयंसि समजोइभूयसीहासणंसि निवेसावेन्ति । तयाण-
 न्तरं च णं पुरिसाणं मज्झगयं यहुविहं अयकलसेहिं तत्तेहिं
 5 समजोइभूएहिं अप्पेगइया तन्वभरिएहिं, अप्पेगइया तउय-
 भरिएहिं, अप्पेगइया, सीसगभरिएहिं, अप्पेगइया कलकल-
 भरिएहिं, अप्पेगइया खारतेह्लभरिएहिं महया २ रायाभिसे-
 षणं अभिसिञ्जावेन्ति । तयाणन्तरं च णं तत्तं अयोमयं
 समजोइभूयं अयोमयसंडासणं गहाय हारं पिणद्धन्ति ।
 10 तयाणन्तरं च णं अद्धहारं [जाव] पट्टं मउडं । चिन्ता तद्देव
 [जाव] चागरेइ, “ एवं खलु, गोयमा--

तेणं कालेणं तेणं समएणं इहेव जम्बुद्वीवे द्वीवे भारहे
 वासे सीहपुरे नामं नयरे होत्था रिद्धं [०] । तए णं
 सीहपुरे नयरे सीहरहे नामं राया होत्था । तस्स णं सीह-
 15 रहस्स रत्तो दुज्जोहणे नामं चारगपालए होत्था अहम्मिए
 [जाव] दुप्पडियाणन्दे ।

तस्स णं दुज्जोहणस्स चारगपालगस्स इमेयान्त्वे चार-
 गभण्डे होत्था । वद्वे अयकुण्डीओ अप्पेगइयाओ तन्वभरि-
 याओ, अप्पेगइयाओ तउयभरियाओ, अप्पेगइयाओ सीसग-
 20 भरियाओ, अप्पेगइयाओ कलकलभरियाओ अप्पेगइयाओ
 खारतेह्लभरियाओ, अगणिकायस्मि अहदिया चिद्धन्ति । तस्स
 णं दुज्जोहणस्स चारगपालगस्स वद्वे उट्टियाओ अप्पेगइ-
 याओ आसमुत्तभरियाओ, अप्पेगइयाओ हत्थिमुत्तभरियाओ,
 अप्पेगइयाओ गोमुत्तभरियाओ, अप्पेगइयाओ महिसमुत्त-
 25 भरियाओ, अप्पेगइयाओ उट्टमुत्तभरियाओ, अप्पेगइयाओ

धनमुक्तमोपायो, धर्मगतोपायो धनमुक्तमग्निदायी बहुविदि
 पुष्पायो विदुम्ति । तस्मै च दुर्जोदणस्य धारणपालगम्य
 बह्वे दण्डदानेन च पाण्डुदानेन च हृष्टीण च त्रिपदानेन
 च संवत्सरेण च पुत्रा निगरा विदुम्ति । तस्मै च दुर्जोदणस्य धारणपालगम्य बह्वे वैश्वदेवानेन च 5
 वैश्वाननेन च विश्वामित्रेण च त्रिपदानेन च कर्मण्येन च धारण-
 र्शनेन च पुत्रा निगरा विदुम्ति । तस्मै च दुर्जोदणस्य धार-
 णपालगम्य बह्वे मित्राण्येन च लज्जदानेन च भोगदानेन च
 कर्मदानेन च पुत्रा निगरा विदुम्ति । तस्मै च दुर्जोदणस्य
 धारणपालगम्य बह्वे शन्नाण्येन च वरुणाण्येन च पाण्डुराण्येन च 10
 धारणपालगम्येन च पुत्रा निगरा विदुम्ति । तस्मै च दुर्जो-
 दणस्य धारणपालगम्य बह्वे अग्निदायान्येन कर्मदानेन च
 क्षुद्रदानेन च वरुणवर्षादानेन च पुत्रा निगरा विदुम्ति ।
 तस्मै च दुर्जोदणस्य धारणपालगम्य बह्वे शोडशोदानेन च
 बह्वेण्येन च धम्मपदानेन च महापदानेन च पुत्रा निगरा 15
 विदुम्ति । तस्मै च दुर्जोदणस्य धारणपालगम्य बह्वे
 शूर्पणेन च शम्भुदानेन च बोद्धिदानेन च पुत्रा निगरा विदुम्ति ।
 तस्मै च दुर्जोदणस्य धारणपालगम्य बह्वे पद्मदानेन च
 पिप्पलाण्येन च शुद्धदानेन च महच्छंभुदानेन च शम्भुनिदानेन च
 पुत्रा निगरा विदुम्ति ॥ 20

तस्मै च दुर्जोदणे धारणपाले श्रीहरदस्त रथो बह्वे
 घोरे च पारदारिण्ये च गण्डिमैत्रे च गदाशरगरी च अण्डारण्ये
 च बालदानेन च विस्वामित्रदानेन च ज्युगते च मण्डुगते च
 पुरिसेहि गिण्डाये । २ अक्षयण्ये पादौ । २ शोडशदण्डेणमुदं
 जिदादौ । २ धर्मदानेन, शततम्यं पञ्जे, अण्येण्येन तदयं 25
 पञ्जे, अण्येण्येन शीतम पञ्जे, अण्येण्येन कलकलं पञ्जे,

- अप्येगइए नारसेलं पञ्जेइ, अप्येगइयाणं नेणं येव अमिसे-
 यमं करेइ । अप्येगइए उत्ताणए पायेइ, २ आममुत्तं पञ्जेइ,
 अप्येगइए हत्थिमुत्तं पञ्जेइ, [जाव] एलमुत्तं पञ्जेइ । अप्येगइए
 हेठ्ठामुत्ते पायेइ छइणउम्मा यम्मायेइ, २ अप्येगइए तेणं येव
 5 ओर्वाळं दलयइ । अप्येगइए हत्थणइयाइं नन्धायेइ, अप्येगइए
 पायणइए यन्धायेइ, अप्येगइए हत्थियन्धणं करेइ, अप्येगइए
 नियइयन्धणं करेइ, अप्येगइए संकोटियमोटिययं करेइ,
 अप्येगइए संकलयन्धणं करेइ, अप्येगइए हत्थच्छिन्नए करेइ,
 [जाव] सत्थोयाडियं करेइ, अप्येगइए थेणुलयादि य [जाव]
 10 धायरासीदि य हणायेइ । अप्येगइए उत्ताणए फारयेइ । २
 उरे सिलं दलायेइ, तओ लउडं लुहायेइ । २ पुरिसेहि उक्का-
 म्पायेइ, अप्येगइए तन्तीहि य [जाव] सुत्तरज्जूहि य हत्थेसु
 पाएसु य यन्धायेइ, अगडंसि ओचूलयालगं पञ्जेइ । अप्ये-
 गइए असिपत्तेहि य [जाव] कलम्यचीरपत्तेहि य पच्छायेइ । २
 15 खारतेहेणं अन्दिह्हायेइ । अप्येगइए निलाडेमु य अवदूसु य
 कोप्परेमु य जाणुसु य खल्लएसु य लोहकीलए य कइस-
 कारओ य दवायेइ, अलिए भञ्जायेइ । अप्येगइए सुईओ
 य डम्भणाणि य हत्थङ्गलियासु य पायङ्गलियासु य कोट्टि-
 ल्लएहि आउडायेइ, २ भूमि कण्डूयायेइ । अप्येगइए सत्थेहि
 20 य [जाव] नहच्छेयणेहि य अङ्गं पच्छायेइ, दम्भेहि य कुत्तेहि
 य ओल्लयडेहि य वेढायेइ, २ आयवंसि दलयइ, २ सुक्के
 समाणं चडचडस्स उप्पाडेइ ॥

तए णं से दुज्जोहणे चारगपालए एयकम्मे सुवहुं पाव
 कम्मं समज्जिणित्ता एगतीसं वाससयाइ परमाउयं पालइत्ता
 25 कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं वाचीस-
 सागरोयमठिइएसु नेरइयत्ताए उववन्ने ॥

१ 27. से णं तओ अणन्तरं उव्वट्ठित्ता इहेव महराए

स्सइ” त्ति फट्टु भीए जेणेव सिरिदामे राया तेणेव उवाग-
 ५ च्छइ । २ सिरिदामं रायं रद्धस्सियगं करयल^० [०] एयं घयासी,
 “ एवं खलु सामी, नन्दिसेणे कुमारे रज्जे य [जाव] मुच्छिप
 इच्छइ तुष्मे जीवियाओ ववरोवित्ता सयमेव रज्जसिरि
 ५ कारेमाणे पालेमाणे विहरित्तए ” । तए णं से सिरिदामे
 राया चित्तस्स अलंकारियस्स एयमट्ठं सोच्चा निसम्म आसु-
 रत्त [जाव] सादट्टु नन्दिसेणं कुमारं पुरिसेहिं गिण्हावेइ । २
 एएणं विहाणेणं वज्जं आणवेइ । “ तं एवं खलु, गोयमा,
 नन्दिसेणे [जाव] विहरइ ” ॥

10 “ नन्दिसेणे कुमारे इओ चुए कालमासे कालं किच्चा
 कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? ” ॥

“ गोयमा, नन्दिसेणे कुमारे सट्ठिं वासाइं परमाउयं
 पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढ-
 १५ चोए [०], संसारो तहेव । तओ इत्थिणाउरे नयणे मच्छ-
 १५ त्ताए उववज्जिहिइ । से णं तत्थ मच्छिपहिं वदिप समाणे
 तत्थेव सेट्टिकुले [०] । वोहिं [०] । सोद्धम्मे कप्पे [०] । महाधिदेहे
 वासे सिज्झिहिइ, बुज्झिहिइ, मुच्चिहिइ, परिनिव्वाहिइ, सब्ब-
 दुक्खाणं अन्तं करेहिइ ॥

॥ निक्खेवो ॥

20

७.

। उम्बरदत्ते ।

[सत्तम्मस उक्खेवो ॥]

§ 28. तेणं कालेणं तेणं समएणं पाडलसण्डे नयरे ।
 वणसण्डे नामं उज्जाणे । उम्बरदत्ते जक्खे । तत्थ णं पाड-
 25 लसण्डे नयरे सिद्धत्थे राया । तत्थ णं पाडलसण्डे नयरे

स्तागदने मन्थपादे होत्या अहु [०] । गद्गदना भारिया ।
 तरुण मागरदत्तस्य पुत्रे गद्गदनाय भारियाय असाय उम्बर-
 दले नामे दास्य होत्या अदीण [आय] "एदिम्वियमरीरे।।

तेषां बालेषां तेषां ममपण ममते भगव [०] ममोम-
 दले. [आय] परिता एदिगया ॥

5

तेषां बालेषां तेषां ममपणं भगव गोयमे, तदेव जेनेय
 पादलमण्डे नये तेनेय उद्यानज्जह । २ पादलमण्डं नये
 पुरिम्विमिल्लेणं दुवारेणं अणुणविमर । २ नय्य ते पासह
 रणं पुग्गिं कच्छुणं कोट्ठिय होट्ठयियं मगदियं अदिमिल्लं
 दादिमिल्लं तादिमिल्लं तेतिने मुणमुहमुषदणं मदिपपाय-

10

इलियं मदिपकण्णनामियं उभियाए य पूरणं य विविधि-
 यियपणमुदकिमिडसायन्तपगलन्तपूपरुदिं लात्तापगलन्तक-
 ण्णनामं अभिकण्णं २ पूषकयले य रुदिपकयले य किमिय-
 कयले य यत्तमाणं कट्ठां कच्छुणं विमरारं क्यमाणं मदि-
 पायद्गमण्डकरेणं अदिउत्तमात्तमाणं कुट्टकहाइदीमं इण्ड-

15

एण्डयणं मण्डमात्तमात्तण्डवडकण्णयणे गोटे २ देहंयलियाए
 दित्ति कण्णेमाणं पासह । तथा भगव गोयमे उच्यनीय

[आय] अट्ट । २ अट्टापज्जलं ०) गोण्डह पादलमण्डायो
 एदिमिल्लमर । २ जेनेय ममणे भगव [०] भत्तपाणं एदिहं-
 सेर ममणेणं अणुणुआए ममाणे [आय] विलमिय पण्ण-
 मूणं धयामेणं मात्तमात्तारे, संजमेणं तवसा मप्याणं
 मावेमाणं विहर ॥

20

तए जं से भगव गोयमे दोचवं पि छुक्कममणपारण-
 गंसि पट्टमाए धोरिमोए सत्ताय [आय] पादलिसण्डं नये
 दादिमिल्लेणं दुवारेणं अणुणविमर, तं येय पुरिसं पासह
 कच्छुणं तदेव [आय] संजमेणं तवसा [०] विहर ॥

25

तए णं से गोयमे तच्चं पि छट्ट° [०] तहेव [जाव]
पच्चत्थिमिल्लेणं दुवारेणं अणुप्पविसमाणे तं चेव पुरिसं
कच्चुल्लं [०] पासइ ॥

चोत्थं पि छट्ट° [०] उत्तरेणं [०] इमेयारूवे अज्जत्थिए
5 समुप्पन्ने, “ अहो णं इमे पुरिसे पुरापोराणाणं [जाव]
एयं वयामी । ‘एयं खलु अहं, भन्ते छट्ट° [जाव] रीयन्ते
जेणव पाडलमण्डे नयरे तेणव उवागच्छामि । २ पाडल
[०] पुरत्थिमिल्लेण दुवारेणं पचिट्ठे । तत्थ णं एगं पुरिसं
पासामि कच्चुल्लं [जाव] कप्पेमाणं । तए अहं दोच्चछट्ट-
10 पारणगंमि दाहिणिल्लेणं दुवारेणं [०] तच्चछट्टकलमणगंसि
पच्चत्थिमेणं, तहेव [०] । तए णं अहं चोत्थछट्ट° [०]
उत्तरदुवारेणं अणुप्पविसामि, तं चेव पुरिसं पासामि कच्चुल्लं
[जाव] वित्तिं कप्पेमाणे विहरइ । चिन्ता मम ” । पुव्वभ-
वपुच्छा । [०] वागरेइ “ एयं खलु, गोयमा—

15 तेणं कालेणं तेणं समएणं इहेव जम्बुदीवे दीवे भारहे
घासे विजयपुरे नामं नयरे होत्था रिद्ध° [०] । तत्थ णं
विजयपुरे नयरे कणगरहे नामं राया होत्था । तस्स णं कण-
गरहस्स रघ्नो धन्नन्तरी नामं वेज्जे होत्था अट्टाङ्गाउव्वेयपाडए,
तं जहा कुमारभिच्चं सालागे सहहत्ते कायतिगिच्छा जंगोले
20 भूयविज्जा रमायणे वाजाकरणे, निवहत्थे सुहहत्थे लहुहत्थे॥

तए णं से धन्नन्तरी वेज्जे विजयपुरे नयरे कणगरह-
स्स रघ्नो भन्तेउरे य अन्नेसि बहूणं राईसर [जाव] सत्थ-
घाहाणं भन्नेसि च बहूणं दुव्वलाण य गिलाणाण य दाहि-
याण य रोगियाण य अणाहाण य सणाहाण य समणाण
25 य माहाणाण य भिक्खगाण य करोडियाण य कप्पडियाण
य आउराण य अप्पेगइयाणं भच्छमंसाइं उव्वेसेइ, अप्पेगइ-
याणं कच्छपमंसाइं, अप्पेगइयाणं गोदामंसाइं, अप्पेगइयाणं

- कमलोवमेहिं हृत्थेहिं गिण्हऊण उच्छङ्गनिधेसियाहं वेन्ति
समुत्तावए सुमहुरे पुणो पुणो मन्सुलन्पमणिए । अहं णं
अन्नदा अपुण्णा अफयपुण्णा एत्तो एगमवि न पत्ता । तं
सेयं गल्लु मम क्कहं जाव] जलन्ते सागरदत्तं सत्थवाहं आ-
- 5 पुच्छित्ता सुवहुं पुण्फवत्थगन्धमह्लाळंकारं गहाय बहुमित्त-
नाहनियगमयणमंयन्त्रिपरियणमहिलाहिं सद्धि पाडलसण्डाओ
नयगओ पडिनिक्खमत्ता घटिया जेणेव उम्परदत्तस्स ज-
फगस्स जफगाययणे तेणेव उवागच्छत्तए । तत्थ णं उम्प-
रदत्तस्स जफगस्स महारिहं पुण्फच्चणं करित्ता जन्नुपायव-
- 10 डियाए ओवायइत्तए. ' जइ णं अहं देवाणुप्पिया, दारगं वा
दारियं वा पयामि, तां णं अहं तुभं जायं च दायं च भायं
च अक्खयनिहिं च अणुवट्ठइस्सामि ' त्ति कट्टु ओवाइयं
आवाइणित्तए " । एयं संपेहेइ, २ कल्लं [जाव] जलन्ते
जेणेव सागरदत्तं सत्थवाहे तेणेव उवागच्छइ । २ सागर-
दत्तं सत्थवाहं एयं वयासी, ' एयं गल्लु अहं, देवाणुप्पिया,
- 15 तुम्मेहिं सद्धि [जाव] न पत्ता । तं इच्छामि णं, देवाणु-
प्पिया, तुम्मेहिं अब्भणुत्ताया [जाव] ओवाइणित्तए " ॥
तए णं से सागरदत्तं गह्गदत्तं भारियं एयं वयासी, " ममं
पि णं, देवाणुप्पिए, एस चेव मणोरहे, क्कहं तुभं दारगं
दारियं वा पयाइज्जसि " । गह्गदत्ताए भारियाए एयमहं
- 20 अणुजाणइ ॥

तए णं सा गह्गदत्ता भारिया सागरदत्तसत्थवाहेणं
एयमहुं अब्भणुत्ताया समाणी सुवहुं पुण्फं [जाव] महिलाहिं
सद्धि सयाओ गिहाओ पडिनिक्खमइ । २ पाडलसण्डं नयरं
मज्झमज्झेणं निग्गच्छइ । २ जेणेव पुक्खरिणी तेणेव उवा-

25 गच्छइ । २ पुक्खरिणीए तीरे सुवहुं पुण्फवत्थगन्धमह्लाळं-

विणेन्ति, तं इच्छामि णं [जाव] विणित्तए ” । तए णं से सागरदत्ते सत्थवाहे गङ्गदत्ताए भारियाए ष्यमट्ठं अणुजाणइ ॥

- तए णं सा गङ्गदत्ता सागरदत्तेणं सत्थवाहेणं अम्मणु-
 द्वाया समाणी विउलं असण ४] उवक्खडावेइ । २ तं विउ-
 5 लं असणं [४] सुरं च [६] सुवहुं पुप्फं [०] परिगिण्हावेइ ।
 २ बहूहिं [जाव] ण्हाया कयवलिकम्मा जेणेव उम्बरदत्तस्स
 जक्खाययणे [जाव] धुयं डहेइ, जेणेव पुक्खरिणी तेणेव उ-
 वागच्छइ । तए णं ताओ मित्तं [जाव] महिलाओ गङ्गदत्तं
 10 दत्ता भारिया ताहिं मित्तनाईहिं अनाहिं बहूहिं नगरमहि-
 लाहिं सद्धिं तं विउलं असणं [४] सुरं च [६] दोहलं विणे-
 इ । २ जामेव दिंसि पाउम्भूया तामेव दिसि पडि-
 गया । सा गङ्गदत्ता सत्थवाही पासत्थदोहला तं गम्भं
 सुहंसुहेणं परिवहइ । तए णं सा गङ्गदत्ता भारिया नवणं
 15 भासाणं बहुपडिपुण्णाणं [जाव] पयाया । ठिइवडिया [जाव]
 “जम्हा णं इमे दारए उम्बरदत्तस्स जक्खस्स ओवाइयलद्धए,
 तं होउ णं [०] दारए उम्बरदत्ते नामेणं ” । तए णं से
 उम्बरदत्त पञ्चघाईपरिग्गहिय [०] परिवइइइ ॥

- तए ण से सागरदत्ते सत्थवाहे जहा वज्जयमिते [जाव]
 20 कालमासे कालं किच्चा, गङ्गदत्ता वि [०] । उम्बरदत्ते
 निच्छेद्धे जहा उज्जियए । तए णं तस्स उम्बरदत्तस्स दारगस्स
 अन्नाया कयाइ सरीरगंसि जमगसमगमेव सोलस रोगायद्धा
 पाउम्भूया । तं जहा-सासे कासे [जाव] कोढे । तए णं से
 उम्बरदत्ते दारए सोलसद्धिं रोगायद्धहिं अभिभूए समाणे
 25 सडियहत्तं [जाव] विहरइ । “ एवं खलु, गोयमा, उम्बरदत्ते
 पुरापोराणाण [जाव] पच्चणुभवमाणे विहरइ ” ॥

“ से णं उम्बरदत्ते कालमासे कालं किञ्चा कदि गच्छि-
दिर, कदि उग्गज्जिदिर ? ” ॥

“ गोयमा, उम्बरदत्ते दारए वायत्तरि यामारं परमाउयं
पालरसा कालमासे कालं किञ्चा इमीसे खयण्यभाए पुढ-
घीए नेरएयभाए उययन्ने । संमारो तद्देव [जाय] पुदयी । 5
सयो हत्थिणाउरे नयरे कुक्कुडत्ताए पज्जायादिर । गोद्विष-
दिए तत्तेव हत्थिणाउरे नयरे सेद्विकुलसि उययज्जिदिर ।
योदि [०] सोद्धम्मे कप्पे ०] महाग्गिदेहे पासे सिज्जिहादिर ॥

॥ निक्खेओ ॥

८

10

। सौरियदत्ते ।

[अद्भुत उक्थेओ ॥]

§ 29 तेणं कालेण तेण समषणं सौरियपुरं भयरं ।
सौरियथद्विमगं उज्जाणं । सोग्गियो जक्करो । सौरियदत्ते
राया । तस्स णं सोग्गियपुरस्स नयरस्स षट्ठिया उत्तरपुर- 15
त्थिमे दिस्सोभाए एत्थ णं षणे मच्छुन्धवाइए होत्था । तत्थ
ण समुद्दत्त नामं मच्छुन्धे पण्णिसार अहम्मिए [जाय] दुण्य-
द्वियाणन्दे । तस्स णं समुद्दत्तस्स समुद्दत्ता नामं भागिया
होत्था अर्हाण [०] पण्डितियमगारा । तस्स णं समुद्दत्तस्स
पुत्त समुद्दत्ताए भागियाए अत्तए सोग्गियदत्ते नामं दारए 20
होत्था अर्हाण ॥

तेणं कालेण तेणं समषणं यामां समोत्तरे जाय परिभा
पडिगया ।

तेणं कालेण तेणं समषणं जेहुं यामां जाय] सोग्गि-

- पुरे नगरे उन्ननीयमज्जिमासं कलासं [०] अहाणज्जतं समु-
 दाणं महाय मोनियपुराओ नगराओ पण्डिनिफणमइ । २ तस्स
 मन्त्तन्धनाउमग्ग अहुरग्गामन्नेणं मोनियमाणे महाइमहा-
 लियण मन्त्तन्धपरिमाणं मज्जतग्गं पासइ एगं पुरिसं सुइके
 ३ भुइसं निम्मंसं जं नग्गामणत्तं तिड्ढिड्ढिय्याभूयं नीलसा-
 उमानियग्गं मन्त्तकणत्तण मल्लं अणत्तमोणं कट्टासं कलु-
 णार विमगाइ कुथेमाण आनत्तणं * पूयकवले य रुद्धि-
 कपत्ते य * क्कमिकवले य यममाणं पासइ । २ इमे अज्जत्थियए
 [२ समुपज्जिज्ज्या * ०] पुरापोराणाण [जाव] धित्तरइ । ”
 10 एयं संगोइ । * जेणच समणे भग्गं जाव] पुब्बभवपुच्छा
 [जाव] वाग्गणं, * एय गत्तु गोयमा-

- तेणं कालेणं तेणं समणं इहोच जम्बुद्वीपे दीपे भारते
 वासे नन्दिपुरे नामं नगरे होत्था । मित्तं राया । तस्स णं
 मित्तस्स रत्तो सिरीए नामं महाणसिय होत्था, अहम्मिय
 15 [जाव] दुप्पाडियाणन्दे ॥

- तस्स णं सिरीयस्स महाणसियस्स वहवे मच्छिया य
 घागुरिया य साउणिया य दिन्नभइभत्तवेयणा कल्लाकल्लि
 यहवे सण्हमच्छा य [जाव] पडागाइपडागे य, अप्प य [जाव]
 महिसे य, तित्तिरे य [जाव] मऊरे य जीवियाओ ववरोवेन्ति ।
 20 २ सिरीयस्स महाणसियस्स उवणेन्ति, अणे य से यहवे
 तित्तिरा य [जाव] मऊरा य पञ्जरंसि संनिहद्धा चिद्धन्ति,
 अन्न य यहवे पुरिसा दिन्नभइभत्तवेयणा ते यहवे तित्तिरे य
 [जाव] मऊरे य जीवियाओ चेव निप्पक्खेन्ति । २ सिरीय-
 स्स महाणसियस्स उवणेन्ति । तए णं से सिरीए महाण-
 25 सिय यहूणं जलयरथलयरखह्यराणं मंसाइं कप्पणिकप्पियाइं
 करेइ, तं जहा, सण्हसण्डियाणि य यहूकण्डियाणि य

हीदधण्डियाणि य एदधमण्डियाणि य द्विमपकाणि य
 जम्भपकाणि य देगपकाणि य माहपपकाणि य काढाणि य
 ईरगाणि य घट्टिहाणि य आमल्लरुतियाणि य मुदिपाठसि-
 याणि य कपिट्टरुतियाणि य दात्तिमरुतियाणि य मच्छर-
 नियाणि य तन्त्रियाणि य अग्निश्याणि य मोक्षियाणि य 5
 उवक्खदावेन्ति. अग्ने य वट्ठे मच्छरुत्ते य एणेरुत्तरे य
 त्तित्तिरएत्ते य [जाय] मयूरुत्तरे य अम्मं य विडडं हरिय-
 स्सामं उवक्खदावेन्ति । २ अिनम्मत्त एपो भोयणमण्डयेत्ति
 भोयणवेत्ताए उवयेत्ति. अण्णया वि य णं से निरुए मदाण-
 सिए तेत्ति य वट्टि अल्लयएयल्लयएयएयमंसेदि य रत्ति 10
 वट्टि य हरियसागेदि य सोल्लेदि य तल्लियदि य अग्नि-
 वट्टि य सुरं य [६] आसाधमाणे [७] विहरर । तए णं
 छिरीए मदाणमिए एयकम्मे [०] सुवहुं पापकम्मं समग्नि-
 जिष्ठा तेत्तीमं पाससयाई परमाउयं पाळएथा काळमासे
 काळं किच्चा छुट्टिए पुट्टवीए उययन्ते ॥ 15

तए णं वा समुददत्ता भारिया निन्दू यायि होत्था, जाया
 जाया दारणा विणिहायमायन्नन्ति । अत्त एदत्ताए चिन्ता,
 आणुण्डणा, ओत्तारयं, होदत्ता, [जाय] दारणं एयाया, [जाय]
 'अम्हा णं अम्हं इये दारए सोरियस्स अक्खस्स ओत्तारय-
 छट्ठे, तम्हा णं होड अम्हं दारए सोरियदत्ते नामेयं' । तए 20
 णं से सोरियदत्ते दारए एवधार्डं [जाय] उम्मुकवालभावे
 विधयपरिणयमेत्ते ओव्वणं [०] होत्था ॥

तए णं से समुददत्ते अथया कयार काळधम्मणा सं-
 सुत्ते । तए णं से सोरियदत्ते वट्टिदि भित्तनारं [०] रोय-
 माणे समुददत्तस्स नीहरणं करेए, सोरियाई मयकिच्चाई 25
 करेए, अथया कयार सयमेव मच्छन्धमदत्तरणसं उवसंप-

ज्जित्ताणं विहरइ । तए णं से सोरियदत्ते दारए मच्छन्धे
जाए अहम्मिए [जाव] दुप्पडियाणन्दे ॥

- तए णं तस्स सोरियदत्तमच्छन्धस्स वहवे पुरिसा दिन्न-
भइ° [०] एगट्टियाहिं जउणामहानइं ओगाहेन्ति । २ वहहिं
5 दहगालणाहि य दहमलगेहि य दहमहणेहि य दहवहणेहि य
दहपवहणेहि य अयंपुलेहि य पञ्चपुलेहि य मच्छन्धलेहि य
मच्छपुच्छेहि य जम्भाहि य तिसिराहि य भिसिराहि य
धिसराहि य विसिराहि य हिल्लिरोहि य झिल्लिरोहि य
जालेहि य गलेहि य कुडपासेहि य चक्रबन्धेहि य सुत्तय-
10 न्धणेहि य वालबन्धणेहि य वहवे सण्हमच्छे [जाव] पडा-
गाइपडागे य गिण्हन्ति, एगट्टियाओ भरेन्ति, कुलं गाहेन्ति,
मच्छखलए करेन्ति, आयवंसि दलयन्ति । अन्ने य से वहवे
पुरिसा दिन्नभइभत्तवेयणा आयवतत्तएहिं सोल्लेहि य तलि-
एहि य भज्जिएहि य रायमंगंसि वित्ति कप्पेमाणा विहरन्ति ।
15 अप्पणा वि य णं से सोरियदत्ते वहहिं सण्हमच्छेहि य
[जाव] पडागाइपडागेहि य सोल्लेहि य भज्जिएहि य तलि-
एहि य मुरं च [६] आसाएमाणे [३] विहरइ ॥

- तए णं तस्स सोरियदत्तस्स मच्छन्धस्स अन्नया कयाइ
ते मच्छसोल्ले य तलिए य भज्जिए य आहारेमाणस्स मच्छ-
20 कण्टए गलए लग्गे याचि होन्था । तए णं से सोरियदत्त-
मच्छन्धे महयाए वेयणाए अभिभूए समाणे कोडुम्बियपुरिसे
सदायंइ, २ एयं वयासी. " गच्छह णं तुम्हे, देवाणुप्पिया,
सोरियपुरे नयरे सिघाडग° [जाव]° पहेसु य महया २ सहेणं
उग्घोसेमाणा एयं वयह * एयं खलु, देवाणुप्पिया, सोरिय-
25 दत्तस्स मच्छकण्टए गले लग्गे । तं जो णं इच्छइ वेज्जो वा



। देवदत्ता ।

[नवमस उक्त्वो ॥]

§ 30 तेणं कालेण तेणं समणं रोहोडणं नामं नयरे
5 होन्था रिज्ज° [०] पुढविवडिसय उज्जाणे । धरणी जन्तो ।
वेसमणदत्तो राया । मिरी देवी । पूसनन्दो कुमारे जुवराया ॥

तस्य णं रोहोडणं नयरे दत्ते नामं गाहावई परिवसइ
अहूँ [०] । कण्ठमिरी भारिया । तस्स णं दत्तस्स धूया
कण्ठसिरीए अत्ताया देवदत्ता नामं दारिया होन्था अदीण°
10 [जाव] उक्किट्टा उक्किट्टमरीरा ॥

तेणं कालेणं तेणं समणं मामी समोसत्ते [जाव] परिसा
निग्गया । तेणं कालेणं तेणं समणं जेट्ठे अन्तेवासी छट्ठ-
कम्मण° [०] तद्देव [जाव] रायमगमोगाढे इत्थी आसे
पुत्तिं पाग्गइ । तेमि पुत्तिमाणं मज्झमगं पाग्गइ एगं इत्थियं
15 अयत्थोउयवन्धणं उक्कित्तकण्णनामं [जाव] रूले भिज्जमाणं
पाग्गइ । २ इमे अज्जत्थिए [०] तद्देव निग्गए [जाव] एयं
वयामी " एसा णं, मन्ने, इत्थिया पुग्गभये का आमी? "

" एयं एत्तु, गोयमा —

तेणं कालेणं तेणं समणं इद्देव जम्बुदीपे भारहे थारे
20 सुपरट्टे नामं नयरे होन्था रिज्ज° [०] । मद्दामेण राया ।
तस्स णं मद्दामेणस्स रत्तो धारिणीयामोक्कणां देयीमइस्सो
ओगेहे याधि होन्था । तस्स णं मद्दामेणस्स रत्तो पुत्ते
धारिणीए देयीए अत्ताए सोइगेणे नामं कुमारे होन्था
अदीण° [०] जुवराया ॥

25 तए णं तस्स मीइगेणस्स कुमास्स अत्तापियरो अत्ताया



तए णं से सीहसेणे राया इमीसे कदाए लद्धे समाणे
जेणेव कोवगरण, जेणेव मामा देवी, तेणेव उवागच्छइ । २
सामं देवि ओहय° [जाव] पासइ, २ एवं वयासी, “ किं णं
देवाणुप्पिय, ओहय° [जाव] झियासि ? ” ॥ तए णं सा सामा
5 देवी सीहसेणेणं रत्ता एवं बुत्ता समाणी उप्फेणउप्फेणियं
सीहसेणं रायं एवं वयासी, “ एवं राहु, सानी, मम एगूण-
पञ्चसवत्तीसयाणं एगूणपञ्चमाइसयाणं इमीसे कदाए लद्ध-
ट्टाणं समाणाणं [०] अन्नमत्ते सदावेन्ति, २ एवं वयासी,
‘एवं खड्डं सीहसेणे राया सामाए देवीए उवरि मुच्छिइ
10 अम्हं धूयाओ नो आढाइ [०] [जाव] अन्तराणि य छिद्दाणि
पडिजागरमाणोओ विहरन्ति । तं न नज्जइ ०] । भीया
[जाव] झियामि” ॥

तए णं से सीहसेणे सामं देवि एवं वयासी, “ मा णं
तुमं, देवाणुप्पिय, ओहय° [जाव] झियाहि । अहं णं तदा
15 जत्तिहामि जहा णं तव नत्थि कत्तो वि सरीरस्स आवाहे
पवाहे वा भविस्सइ ” त्ति कट्टु ताहिं इट्ठाहिं [६] समा-
सासेइ, २ तओ पडिनिक्खमइ, २ कोडुम्बियपुरिसे सदावेइ,
२ एवं वयासी, “ गच्छइ णं तुम्मे, देवाणुप्पिया, सुपइहस्स
नयरस्स बहिया एगं महं कूडागारसालं करेइ अणेगक्खम्भ-
20 सयसंनिविट्ठं पासादीयं [४], ममं एयमाणत्तियं पञ्चप्पिणह ” ।
तए णं ते कोडुम्बियपुरिसा करयल° [जाव] पडिसुणेन्ति, २
सुपइहनयरस्स बहिया पञ्चत्थिमे दिस्सि विभाए एगं महं
कूडागारसालं [जाव] करेन्ति अणेगक्खम्भ° [०] पासादीयं [४]
जेणेव सीहसेणे राया तेणेव उवागच्छन्ति, २ तमाणत्तियं
25 पञ्चप्पिणन्ति ॥

कालमासे कालं किञ्चा छद्दीए पुढवीए उक्कोसेणं वावीस-
 सागरोवमट्टिइएसु नेरइयत्ताए उववन्ने । से णं तथो अणन्तरं
 उव्वट्टित्ता इहेव रोहीडए नयरे दत्तस्स सत्यवाहस्स कण्ह-
 सिरीए भारियाए कुञ्चिठसि दारियत्ताए उववन्ने । तए णं
 5 सा कण्हसिरी नवण्हं मासाणं [जाव] दारियं पयाया सुउमालं
 [०] सुरूवा । तए णं तीसे दारियाए अम्मापियरो निव्वत्त-
 वारसाहियाए विउलं असणं [४] [जाव] मित्तनाइं [०] नाम-
 धेज्जं फरेन्ति [०], ' [०] तं होउ णं दारिया देवदत्ता
 नामेणं । ' तए णं सा देवदत्ता दारिया पञ्चघाईपरिग्गहिया
 10 [जाव] पत्तिवृइ ॥

तए णं सा देवदत्ता दारिया उम्मुक्कवालभावा जोव्व-
 णेण रूवेण लावण्णेण य [जाव] अईव उक्किट्ठा उक्किट्ठसिरीरा
 जाया यावि होत्था । तए णं सा देवदत्ता दारिया अग्नया
 फयाइ ण्हाया [जाव] °विभूसिया यह्दिं खुज्जाहिं [जाव]°
 15 परिक्खित्ता उप्पि आगासतलगंसि कणगतिदूसेणं कीलमाणी
 विहरइ ॥

इमं च णं वेसमणदत्ते राया ण्हाए [जाव] °विभूसिए
 आसं दुरहित्ता यह्दिं पुरिसेदिं सदिं संपरियुडे आमवादि-
 णियाए निज्जायमाणे दत्तस्स गादावदस्स गिदस्स अदूरसा-
 20 मन्तेणं धीइययइ । तए णं से वेसमणे राया [जाव] धीइयय-
 माणे देवदत्तं दारियं उप्पि आगासतलगंसि कणगतिदूसेणं
 कीलमाणि पासइ । देवदत्ताए दारियाए जोव्वणेण य लाव-
 ण्णेण य [जाव] विग्गिहए कोडुग्गियपुरिसे सदावेइ, २ एयं
 वयासी ॥

25 “ कस्स णं, देवानुप्पिया, एसा दारिया, किं या
 नामधेज्जेणं ? ” ॥



ते ठाणिज्जपुरिसे विउलेण पुष्कवत्यगन्धमह्वालंकारेणं
सकारेइ, २ पडिधिसज्जेइ । तए णं ते ठाणिज्जपुरिसा जेणेव
वेसमणे राया तेणेव उवागच्छन्ति, २ वेसमणस्स रत्तो
एयमट्ठं निवेदेन्ति ॥

- 5 तए णं से दत्ते गाहावई अघ्नया कयाइ सोभणंसि
तिद्धिकरणद्वियसनफघत्तमुहुत्तंसि विउलं असणं [४] उवफ्फ-
डावेइ, २ मित्तनाइ° [०] आमन्तेइ, ण्हाए [जाव] °पायच्छित्ते
सुहासणघरगए तेणं मित्त° [०] सद्धिं संपरिवुडे तं विउलं
असणं [४] आसाएमाणे विहरइ । जिमियभुत्तुत्तरागए [०]
10 आयन्ते [३] तं मित्तनाइनियग° [०] विउलगन्धपुष्क° [जाव]
°अलंकारेणं सकारेइ, २ देवदत्तं दारियं ण्हायं [जाव]
विभूसियसरीरं पुरिससहस्सयाहिणीयं सीयं दुरुहेइ, २
सुवहुमित्त° [जाव] सद्धिं संपरिवुडे सव्विड्ढीए [जाव] °नाइ-
यरवेणं रोहीडयं नयरं मज्झमज्जेणं जेणेव वेसमणरत्तो गिहे
15 जेणेव वेसमणे राया तेणेव उधागच्छइ, २ करयल° [जाव]
घद्धावेइ, २ वेसमणस्स रत्तो देवदत्तं दारियं उवणेइ ॥

- तए णं से वेसमणे राया देवदत्तं दारियं उवणीयं
पासइ, २ हट्टुट्ठ° [०] विउलं असणं [४] उवफ्फडावेइ,
२ मित्तनाइ° [०] आमन्तेइ [जाव] सकारेइ, २ पूसनन्दि-
20 कुमारं देवदत्तं च दारियं पट्टयं दुरुहेइ, २ सेयापीएहि कल-
सेहि मज्जावेइ, २ वरनेवत्थाइं करेइ, अग्गिहोमं करेइ, २
पूसनन्दि कुमारं देवदत्ताए दारियाए पाणिं गिण्हावेइ । तए
णं से वेसमणे राया पूसनन्दिकुमारस्स देवदत्तं दारियं
सव्विड्ढीए [जाव] °रवेणं महया इड्ढीसकारसमुदएणं पाणि-
25 गादणं कारेइ, २ देवदत्ताए दारियाए अग्गापियरो मित्त°

[जाय] "परिषणं च विडलेणं ससप" [०] पद्यगन्धमहालं-
कारेण य सकारेण संशोणे [जाय] पद्मिदिसग्जेर । तप षं
से पूसनन्दी कुमारे देवदत्ताय सदि उषि पामाय" [०]
पुद्गमाणेदि मुरकमत्पदि षत्तीमइवद" [०] उयगिज्जमाणे
[जाय] विहर ॥

5

तप षं से वेममणे राया भयया कया कालधम्मुणा
संजुने । मोहरणं । [जाय] राया जाय ॥

तप षं से पूसनन्दी राया सिरीय देवीय भायामसप
यापि होत्या । फद्दाकहि जेणव मिरी देवी तेनेव उषा-
गच्छर, २ मिरीय देवीय पायवडणं करेर, २ सयणासह- 10
स्मगणेदि तेहदि अग्निहावेर महिसुहाय मंससुहाय तया
सुहाय रोमसुहाय । चउमियहाय मंपादणाय संधादावेर, २
गुरमिणा गन्धवट्टणं उव्यट्टायेर, २ तिदि उदपादि मज्जावेर,
नं जदा, उत्तिणोदपणं मोभोदपणं गन्धोदपणं, २ विडलं
असणं भोषायेर, २ तिरीय देवीय प्हायाय [जाय] "पाय- 15
दिउत्ताय त्रिमियमुत्तरागयाय तप षं पच्छा प्हाय वा भुज्ज
या, उरात्ताय माणुस्तगां भोगभोगां भुज्जमाणे विहर ॥

तप षं तीसे देवदत्ताय देवीय भयया कया पुण्य-
रसावरसकालसमयति कुट्टम्यजागरिये जागरमानोप इमेपारुषे
अज्ञात्थिय [५] समुत्पणे, पयं वलु पूसनन्दी राया सिरीय
देवीय मारमणे [जाय] विहर । तं पपणं षण्णेषेणं नो, 20
मंथापमि अटं पूसनन्दिणा रया सदि उरात्ताय [०] भुज्ज-
माणां विहरिसप । तं तेषं सन्नु मम तिदि देवि अग्निपं-
थोणेण वा विसण्यभोगेण वा मस्तण्यभोगेण वा जीविदाभो-
षयणेविसप । २ पूसनन्दिणा रया सदि उरात्ताय भोगभोगां
भुज्जमाणोप विहरिसप" । पयं संपेटेर । २ तिरीय
देवीय अग्तराणि य [१] पदिजागरमानो विहर ॥

25

तए णं सा सिरी देवी अन्नया कयाइ मज्जाइया विर-
 हियसयणिज्जंसि सुहपसुत्ता जाया यावि होत्था । इमं घ
 णं देवदत्ता देवी जेणेव सिरी देवी तेणेव उवागच्छइ । २
 मज्जाइयं विरहियसयणिज्जंसि सुहपमुत्तं पासइ, २ दिसालोयं
 5 करेइ, २ जेणेव भत्तधरे तेणेव उवागच्छइ, २ लोहदण्डं
 परामुसइ, २ लोहदण्डं तावेइ, २ तत्तं समजोइभूयं फुल्लकि-
 सुयसमाणं संडासएणं गहाय जेणेव सिरी देवी तेणेव उवा-
 गच्छइ, २ सिरीए देवीए अवाणंसि पक्खिबइ । तए णं सा
 10 सिरी देवी महया महया सहेणं आरसित्ता कालघम्मणा
 संजुत्ता ॥

तए णं तीसे सिरीए देवीए दासचेडीओ आरसियसहे
 सोच्चा निसम्म जेणेव सिरी देवी तेणेव उवागच्छन्ति । २
 देवदत्तं देविं तओ अवक्कममाणं पासन्ति । २ जेणेव सिरी
 देवी तेणेव उवागच्छन्ति । २ सिरिं देविं निप्पाणं निच्चेट्टं
 15 जीधियविप्पजटं पासन्ति । २ हा हा अहो अकज्जमिति कट्टु
 रोयमाणीओ कन्दमाणीओ विलवमाणीओ जेणेव पूसनन्दी
 राया तेणेव उवागच्छन्ति । २ पूसनन्दि रायं एव वयात्ती,
 “एवं खलु, सामी, सिरी देवी देवदत्ताए देवीए अकाले
 चैव जीधियाओ ववरोविया ।” तए णं से पूसनन्दी राया
 20 तासिं दासचेडीणं अन्तिए एयमट्टं सोच्चा निसम्म महया
 माइसोएणं अप्फुन्ने समाणे परसुनियत्ते विव चम्पगवर-
 पायवे धस त्ति धरणीयलंसि सव्वङ्गेहिं संनिवडिए ॥

तए णं से पूसनन्दी राया मुहुत्तन्तरेण आसत्थे घीसत्थे
 समाणे वहुहिं राईसर°[जाव]°सत्थयाहेहिं मित्त°[जाव]°
 25 परियणेण सद्धिं रोयमाणे [३] सिरीए देवीए महया इइढीए

... ..

... ..

... ..

... ..

...

$$x^2 + y^2 = z^2$$

... ..

... ..

... ..

...

... ..

कलुणाइं विसराइं कुवमाणं पासइ । [०] चिन्ता - तदेव ।
[जाव] एयं वयासी, " सा णं, मन्ते इत्थिया पुव्वमन्वे के
आसी ? " ।

वागरणं । " एयं खलु गोयमा—

- 5 तेषं कालेणं तेषं समरणं इहेव जम्बुद्वीपे दीपे भारहे
वासे इन्दपुरे नामं नयरे होत्था । तत्थ णं इन्दुत्ते राया ।
पुढवोसिरी नामं गणिया होत्था । [घण्णओ] । तए णं
सा पुढवोसिरी गणिया इन्दपुरे नयरे वद्वे राईसर° [जाव]
°प्पभिईओ व्हहिं चुण्णप्पओगेहि य [जाव] अभिओगेत्ता
10 उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणी विहरइ ॥

- तए णं सा पुढवोसिरी गणिया एयकम्मा [४] सुवहं
[०] समज्जिणित्ता पणतीसं वाससयाइं परमाउयं पालइत्ता
कालमासे कालं किच्चा छट्ठीए पुढवीए उओसेणं [०] नेर-
इयत्ताए उववन्ना । सा णं तओ अणन्तरं उच्चट्ठित्ता इहेव
15 वद्धमाणपुरे नयरे घणदेवस्स सत्थवाहस्स विगङ्गुभारियाए
कुच्चिसि दारियत्ताए उववन्ना । तए णं सा पियङ्गुभारिया
नवण्हं मात्ताणं [०] दारियं पयाया । नामं अञ्जसिरी । षेयं
जहा देवत्ताए ॥

- तए णं से विजए राया आसवाह° [०] जहा वेअमग्गरेो
20 तहा, अञ्जं पासइ, नवर अप्पणो अट्टाए घरेइ, जहा तेवओ,
[जाव] अञ्जए भारियाए सद्धि उप्पि [जाव] विहरइ ॥

- तए णं तीसे अञ्जए देवीए अन्नया कयाइ जोणिसूले
पाउम्भूए गावि होत्था । तए णं से विजए राया कोडुग्गिय-
पुरिसे सदायेइ, २ एयं वयासी, " गच्छइ णं, देयाणुणिया,
25 वद्धमाणपुरे नयरे सिवाहण° [जाव] एयं वयह, " एयं खलु,

देवाणुष्विया, विज्ञपस्स एषो अञ्जु देवीए ओणिमूले पाउ-
म्भूए । ओ णं इत्य वेज्जो या [६] ” [आय] उग्योसेन्ति ॥

तए णं ते वइये वेज्जा या [६] इमं एयारुखं सोच्या
निस्सम्म जेनेय विज्ञए राया नेनेय उवागच्छन्ति । २ उप्प-
त्तियाहि [४] परिणामेमाणा इच्छन्ति अञ्जुए देवीए ओणि- 5
मूलं उयसामित्तए, मो मंचापन्ति उयसामित्तए । तए णं ते
वइये वेज्जा य [६] आहे मो संवाएन्ति अञ्जुए देवीए ओ-
णिमूलं उवमामित्तए, ताहे सन्ता तन्हा परित्तता जामेय
दिसि पाउम्भूया तामेव दिसि पडिगया । तए णं मा अञ्जु
देवी ताए वेयणाए अमिभूया समानी सुद्धा भुक्खा निम्मंसा 10
कट्ठाई कलुणाई विमराई विल्लयई । एयं एल्लु, गोयमा, अञ्जु
देवी पुरापोराणं [आय] विहरइ ” ॥

“ अञ्जु ण, मन्ते, देवी इषो कालमासे कालं किच्चा
कदि गच्छिदिर, कदि उयवज्जिदिर ? ” ॥

“ गोयमा, अञ्जु णं देवी नयं घासां परमाउयं पाल- 15
इत्ता कालमासे कालं किच्चा इमोसे खणप्पमाए पुडवीए
नेरएत्ताए उयवज्जिदिर । एयं संसारो जए पइने एए नेयल्लं
[आय] एणम्मइ ” [०] । सा ण तमो अपन्तरं उयवट्ठि
सम्यमोमदे नयरे मयूरत्ताए पच्चायादिर । से णं ताए
साउणिपदि वट्टिए समाणे तायेय सम्यमोमदे नयरे सेट्ठि- 20
शुल्लंमि पुत्ताए पच्चायादिर । से णं ताए उम्मुक्कवाल-
भावे तट्ठाक्याणं धेराणं [०] केवल्लं वोदि पुज्जिदिर । पण्य-
उजा । सोदमि ॥ ”

“ से णं तामो देवल्लोमाधो भाउफत्तएणं कदि गच्छि
दिर, कदि उयवज्जिदिर ? ” ॥

“सायना महाविदेहे उत वामे [जाय] विजिहादेर [जाय] मयं कादिह ।

वयं वायु, जम्, सममेतं [जाय] संवेतं सुद्विवा-
गात्तं अयमय्य अयमय्य अयमद्रे पयमे ” ॥

“ गेपं, मने, गेपं, मने ” ॥

॥ वरुणे सुद्विवा गेपे ॥

। सुद्विवा गेपे वरुणे सुद्विवा ।

१.

। मुवाट्ट ।

गेपं कादिह गेपं सममेतं सायनादे मयं । सुद्विवादे
वेदय । सुद्विवा सममेतं । जम्, जाय) वायुयागमाये वयं
वयमय्य, “ उत वं, मने, सममेतं जाय, संवेतं सुद्विवा-
गात्तं अयमद्रे पयमे, सुद्विवागात्तं, मने, सममेतं [जाय]
संवेतं के अद्रे पयमे । ” ॥

उत वं गे सुद्विवा अयमय्ये जम्, अयमय्ये वयं वयमय्ये,
“ वयं वायु, जम्, सममेतं उत संवेतं सुद्विवागात्तं
वयं अयमय्ये पयमे । ” ॥

मुवाट्ट मयमय्ये व सुवाय व सुवाय ।

उदेव विवायये व वायये व सुवाय ।

अयमय्ये अयमय्ये सुद्विवा उदेव व ” ॥

— उत वं, मने, सममेतं [जाय] संवेतं सुद्विवागात्तं
वयं अयमय्ये पयमे, अयमय्ये वं मने, अयमय्ये
सुद्विवागात्तं [जाय] संवेतं के अद्रे पयमे । ” ॥

उत वं गे सुद्विवा अयमय्ये जम्, अयमय्ये वयं वयमय्ये,

“एवं पलु, जम्बू—

तेजं कालेजं तेजं समपणं हृदियसीसे नामं नयरे होत्था
 रिद्धं [०] । तत्थ पं हृदियसोसस्त पदिया उत्तरपुरदियमे
 दिसीमाए एत्थ पं पुष्ककरण्डए नामं उज्जाणे होत्था स-
 ध्योउयं [०] । तत्थ पं कययणमालपियस्त जफसस्त जन्हा-
 ययणे होत्था दिग्घे [०] । तत्थ पं हृदियसीसे नयरे अदीण-
 सत्तु नामं रापा होत्था महयां [०] । तस्स पं अदीणसत्तुस्स
 रत्तो धारिणीपामोकरा देयीसद्धस्सं ओरोहे याचि होत्था ॥

तए पं सा धारिणी देवी अन्नया कयाइ संति तारिन्-
 गोसि घासघरंसि सीहं सुमिणे पासए, अहा मेहस्त जम्मयं एहा
 भाणियधं [जाव] सुवाहुकुमारे । अलंभोगसमर्थं या जाणन्ति,
 २ अम्मापियरो पञ्च पाम्माययाडिसगसयार्हं कारवेन्ति अम्मु-
 नाय * [०] मयणं, एव अहा महान्अए रत्तो नरं पुष्कचूला-
 पामोकराणं पञ्चण्हं रायवरकअयसयाणं एगदिवसेणं पाणि
 गिण्हावेन्ति । तहेव पञ्चसरथो दाभो, [जाव] उट्ठि पास-
 यवरणए कुहमाणेदि [जाव] विहर ॥

तेजं कालेजं तेजं समपणं समणे भगधं महायोरे समो-
 सडे । परिस्ता निग्गया । अदीणसत्तु, अहा ह्निभो निग्गभो ।
 सुवाह पि अहा अनामी एहा रहेणं निग्गए, [जाव] धम्मो
 कदिओ । रायपरिस्ता गया ॥

तए पं से सुवाहुकुमारे समणस्त भगवभो [०] अन्तिए
 धम्मं सोप्या निसम्म दइतुं उट्ठाए उट्ठे, [जाव] एवं
 वपासी, “सरहामि पं, भग्ते, निग्गण्यं पाअयणं । अहा पं
 देयाणुणियाणं अन्तिए वदधे राईसर” [जाव] अहं पं देया-

मृत्तिकापत्रं भवित्वा पञ्चानुवच्यं सप्तगिह्यावच्यं विविधानं
प्रादात्तमिति ।

‘अथगार्ह, मा पत्रिग्व्यं करोह’ ॥

एष एवो म्वाह सप्तगिह्या (२) पञ्चानुवच्यं सप्तगि-
ह्यावच्यं विविधानं पत्रिग्व्याह । २ त्रयोप [३] पुनस्तु २
शुभो (२) ।

येन कार्द्वेयं नवं सप्तगिह्यां त्रेऽं शन्ते ताम्यौ र्मुहोऽं शानः
एव त्रयोपचोः । यत्ता ए, नन्वे म्वाहदुमारे इदं इदम्यौ
हन्ते च नन्वे त्रिपत्र त्रिग्व्यं च मन्वात् २ त्रयोपे २ श्रोते २
एव इत्यं २ त्रिग्व्याहरे म्वाह । पञ्चानुवच्यं वि. य. अं, अन्ते,
मन्वात्सुतव्यं इ २ । त्रयोपे ३ । म्वाह्वावच्यं वि. य. अं,
अन्ते, म्वाह्वावच्यं इ २ इत्यं २ । त्रयोपे मन्वात्सुतव्यं
अन्ते, इत्यं इत्यं इत्यं इत्यं म्वाह्वावच्यं इ २ इत्यं
इत्यं इत्यं पत्रि, त्रिग्व्याह सप्तगिह्यावच्यं । क. य. अन्ते
अन्ते म्वाह्वावच्यं ।

‘अथ गार्ह, सप्तगिह्या

इति च त्रयोपे च सप्तगिह्या । सप्तगिह्या नाम त्रयोपे च
सप्तगिह्या । त्रयोपे च सप्तगिह्या नाम त्रयोपे च सप्तगिह्या ।
त्रयोपे च सप्तगिह्या नाम त्रयोपे च सप्तगिह्या । त्रयोपे च
सप्तगिह्या नाम त्रयोपे च सप्तगिह्या । त्रयोपे च सप्तगिह्या ।
त्रयोपे च सप्तगिह्या नाम त्रयोपे च सप्तगिह्या । त्रयोपे च
सप्तगिह्या नाम त्रयोपे च सप्तगिह्या । त्रयोपे च सप्तगिह्या ।

एष एवो म्वाह सप्तगिह्या (२) पञ्चानुवच्यं सप्तगि-
ह्यावच्यं विविधानं पत्रिग्व्याह । २ त्रयोप [३] पुनस्तु २
शुभो (२) ।

एदी गेव. एतमजोमे धेरे धायुत्ता. [जाय] अटमाने सुमु-
दसस गाहापरसस गेटे अगुपपिट्ठं ४

अथ जं से सुमुदु गे गाहापरं सुदसं अजगारं एतमजं
पालस. २ एदुदुं भासलाभो अमुदुं. २ पापविद्वामो एदयो-
ददा. २ पाउपाभो ओमुपा. २ एगसादियं उलरासई
बरेद. २ सुदस अजगारं गनदु एपायं अमुगच्छइ. २
तिक्कगुलो धावादिण एवादिण बरेद. २ एग्दर ममंसर, २
जेवेव अलघरे तेणं उवागच्छइ. २ अएहाथंयं पिड्ढेणं
असलपासेणं पाटिलाभिज्जामाति नुदं [०] ४

अथ जं अस्स सुमुदसस गाहापरसस तेणं दणसुदेणं [०]
तिविदेणं तिक्कपासुदेणं सुदसं अजगारे एटिलाभिण अमाने
मंसारे पटिसाअय, मगुस्साउष विवडे, मोदमि य से इमारं
एअ दिग्गारं पाउभूयाइ । तं जहा-यमुदारा नुदा इमअएण
कुमुमे तिपादिण, वेदुक्खेवे कप, माहपाभो देयदुन्दुर्भाभो
अन्नय वि य जं आगामे बरो दाण गहो दाणं पुदं ।
एगियलाउटे तिपाअण [जाय] एहेमु एदुज्जो अअमअरन वयं
आइकया [४]. " धन्ने ज, देयाणुप्पिया. सुमुदु गे गाहापरं [२]
[जाय] तं धन्ने जं, देयाणुप्पिया. गाहापरं " ॥

अथ जं से सुमुदु गे गाहापरं एदुं पासअयां धाअयं पाल-
यिना कालमाने कालं किरिया इद्व इतिथमासे नयरे अही-
नससुस्स एतो धारिणीए देवीए बुज्जिसि पुत्तत्ताए उवयन्ने ।
अथ जं सा धारिणी देवी मयणिअंसि सुअजगारा २
ओहीएजानी २ तदेय तीदं पासर, सेनं तं वेय [जाय]
उजि पानाए विहरइ । तं एयं एदु, गोयमा, सुवाहुणा
इमा एपाइया माणुस्सदिदी उटा एसा अमिमअजगया " ॥

“पभू णं भन्ते, सुवाहुकुमारे देवाणुप्पियाणं अन्तिण्ण मुण्डे भवित्ता अगाराओ अणगारियं पव्वइत्तण्ण ?” ॥

“हन्ता, पभू” ।

तण्ण णं से भगवं गोयमे समणं भगवं [०] वन्दइ नमं-
सइ । २ संजमेणं तवसा अप्पाणं भावेमाणे विहरइ । तण्ण णं
से समणे भगवं महावीरे अन्नया कयाइ हत्थिसोसाओ तय-
राओ पुप्फगउज्जाणाओ फयवणमालजफखाययणाओ पडि-
निक्खमइ २ वहिया जणवयविहारं विहरइ । तण्ण णं से
सुवाहुकुमारे समणोवासण्ण जाण्ण अभिगयजीवाजीवे [जाव]
पडिलाभेमाणे विहरइ ॥

तण्ण णं से सुवाहुकुमारे अन्नया कयाइ चाउइसट्ट-
मुद्धिट्टपुण्णमासिणीसु जेणेव पोसइसाला तेणेव उवागच्छइ,
२ पोसइसालं पमज्जइ, उचारपासवणभूमिं पडिलेहेइ, २
दब्भसंथारणं संथरइ, २ दब्भसंथारं दुरुहइ, २ अट्टमभन्तं
पगिण्हइ, २ पोसइसालाण्ण पोसहिण्ण अट्टमभत्तण्ण पोसइं पडि-
जागरमाणे विहरइ ॥

तण्ण णं तस्स सुवाहुत्त कुमारस्स पुव्वरत्तावरत्तकाल-
समयंसि धम्मजागरियं जागरमाणस्स इमेयारूवे अज्झत्थिण्ण
[५] “धन्ना णं ते गामागरनगरं [जाव]° संनिवेसा जत्थ
णं समणे भगवं महावीरे [जाव] विहरइ । धन्ना णं ते राई-
सरतलवर[०] जे णं समणस्स भगवओ महावीरस्स अन्तिण्ण
मुण्डा [जाव] पव्वयन्ति । (धन्ना णं ते राईसरतलवरं [०]
जे णं समणस्स भगवओ महावीरस्स अन्तिण्ण पञ्चाणुव्वइयं
[जाव] गिद्धिधम्मं पडिवज्जन्ति । धन्ना णं ते राईसरं [जाव]
जे णं समणस्स भगवओ महावीरस्स अन्तिण्ण धम्मं सुणेन्ति ।

नं ज्ञा णं समजे भगवं महाधीरे पुष्पाणुपुष्पि चरमाने गामा-
णुगामं दूरज्जमाने इदमागच्छिज्जा [जाय] विहरिज्जा, तप
णं यदं समणस्स भगवधो अन्तिप मुपडे भवित्ता [जाय]
पण्यपण्डा" ॥

तप णं समजे भगवं महाधीरे सुबाहुस्स कुमारस्स इमं
एयारुवं अज्जातिपवं [जाय] विवाणित्ता पुष्पाणुपुष्पि [जाय]
दूरज्जमाने जेणेष हतिपनीसे तपरे जेणेष पुष्पगउज्जाणे
जेणेष कयवधमालपिपस्स जकगस्स जकसापपणे सेनेव
उपागरुडा, २ अहापट्टिरुवं उगाहं गिण्हित्ता नंजमेणं तवत्ता
अप्याणं भावेमाणे विहरत् । परिभा राया निगवा । तप णं
तस्स सुबाहुस्स कुमारस्स [०] तं महया, बहा पणं तहा
निगओ । धम्मो कट्ठिओ । परिता राया पट्टिगवा ॥

तप णं से सुबाहुकुमारे समणस्स भगवधो महाधीरस्स
अन्तिप धम्मं गोच्छा निसम्म दहमुडुं [०] उह मेहे तह
अन्तापिपरी आपुच्छत् । निक्खमणाभिसेवो तदेव [जाय]
अणगारे जाय हरियासमित्प [जाय, धम्मवारी] । तप णं
से सुबाहु अणगारे समणस्स भगवधो महाधीरस्स तहा-
रुपाणं धेरानं अन्तिप गामाएयमारयां एकारस्स अहाहं
अट्टिउडा, २ अट्टि चउणउट्टुम" [०] तजोप्रदाणं हि अण्यणं
मावित्ता अट्ट वागगाहं सामण्यपरियाग पाउपित्ता मानियाप
संतेहणाए अण्यणं इमिणा मट्टि मन्नाहं अचत्ताए हेरत्ता
आणोएपट्टिउन्ने समादिपत्त कालमाने काल किष्वा सोहम्मे
अण्ये देयत्ताए उदयत्ते ॥

से णं साथो देयलोगाथो आउकगण्यं भगवत्तएणं ट्टि-
वणएणं अणन्तर अयं एरत्ता माणुस्सं विगाहं लट्टिउट्टि, २,

केवलं शोधि गुञ्जिह्विह, २ तद्वास्याणं थेराणं अन्तिह गुण्डे
 [जाव] पञ्चइस्सइ । से णं तथे यद्धरं यासाइं सामणं पाउ-
 णिह्विह । आलोइयपडिअन्ते समाहिणत्ते कालगए सणंकुमारे
 कप्पे येवचाए उययन्ने । से णं ताओ देवलोमाओ [०] माणु-
 स्सं । पञ्चज्जा । यम्भलोए । माणुस्सं । तओ महासुक्के ।
 तओ माणुस्सं । तओ आणए । तओ माणुस्सं । तओ आरणे ।
 तओ माणुस्सं । सव्यट्टिसिद्धं । से णं तओ अणन्तरे उव्व-
 ट्टिआ महाविदेहे वासे जाइं अद्दाइं [०] जहा दठपट्ठे [०] सिञ्जिह्विह
 [५] । “एयं खलु, जम्भू, समणेणं [जाव] संपत्तेणं सुहविचा-
 गाणं पढमस्स अज्जयणस्स अयमडे पन्नत्ते ” ॥

२.

दोगस्स उक्खेयो ॥

तेणं कालेणं तेणं समणं उसभपुरे नयरे । धूमकरण्डे
 उज्जाणे । घन्नो जम्भो । घणावहो राया । सरस्मई देवो ।
 सुमिणदंसणं कद्धणं जम्मणं यालत्तणं कलाओ य, जोव्वणं
 पाणिग्गद्धणं दाओ पासाय भोगा य जहा सुवाहुस्स । नवरं
 भहनन्दी कुमारे । सिरिदेवीपामोक्खाणं पञ्चसयाणं । सामी-
 समोरणं । सावगधम्मं । पुव्वभवपुच्छा ॥ महाविदेहे वासे
 पुण्डरीकिणी नयरी । विजयए कुमारे । जुगवाह तित्थयरे
 पडिलाभिए । मणुस्साउए निवद्धे । इहं उप्पन्ने । सेसं जहा
 सुवाहुस्स [जाव] महाविदेहे वासे सिञ्जिह्विह [५] ॥

३.

तत्तस्स उक्खेयो ।

वीरपुरं नयरं । मणोरमं उज्जाणं । वीरकण्हमित्ते
 राया । सिरि देवी । सुजाए कुमारे । चलसिरीपामोक्खा-

पञ्चसयकथा । सामीसमोभरणं । पुण्ड्रमधपुष्पा ॥ उरुपारे
नयरे । उममदने गाहायई । पुण्ड्रने वनगारे पडिलाभिर ।
मणुस्माउप निबदे । १६ उच्यते [आव] मदाविदेहे वासे
सिद्धिदिर [५] ॥

४.

5

पञ्चसय उच्यते ॥

विजयपुरं नयरे । मन्वणपत्रं उग्रजाने । भक्तोगो अक्यो ।
वाचयदने राया । कण्ठा देवी । सुधासये कुमारे । मदापा-
मोकषार्णं पञ्चसयानं [आव] पुण्ड्रमधे ॥ कोचम्बी नयरी ।
घणपाले राया । वेसमणभदे वनगारे पडिलाभिर । १६ 10
[आव] सिद्धे ॥

५.

पञ्चसय उच्यते ॥

सोगन्धिया नयरी । मोलामोह उग्रजाने । सुकाटो
अक्यो । मण्डिदमो राया । सुकथा देवी । महचन्दे 15
कुमारे । तस्स भरद्वाजा मारिया । त्रिपदासो पुस्तो ।
तिपयरागमणं । त्रिपदासपुण्यमधो ॥ मञ्जुमिया नयरी ।
मेहरहो राया । सुधामे वनगारे पडिलाभिर [आव] सिद्धे ॥

६.

उग्रसय उच्यते ॥

20

कजागपुरं नयरे । सेयासोयं उग्रजानं । वीरमहो अक्यो ।
विषचन्दो राया । सुमदा देवी । वेसमने कुमारे लुवराया ।
सिरिदेवीपामोकथा पञ्चसया कथा । प्राणिगाहनं । तिपय-
परागमणं । मणवई लुवरायपुत्रे [आव] पुण्यमधो ॥ मणिषया
नयरी । मित्रो राया । संभूतिविग्रह वा
[आव] सिद्धे ॥

७.

षष्ठमस्य उक्तेषो ॥

महापुरं नयरं । रत्तासोगं उज्जाणं । रत्तपाओ जफ्फो ।
 चले राया । सुमद्दा देवी । महव्यले कुमारे । रत्तवईपामो-
 5 फ्फाओ पञ्चसया फ्फा । पाणिग्गहणं । तित्थयरागमणं
 [जाव] पुव्वभवो ॥ मणिपुरं नयरं । नागदत्ते गाहावई ।
 शन्दपुरे अणगारे पडिलाभिण [जाव] सिद्धे ॥

८.

अष्टमस्य उक्तेषो ॥

10 सुघोसं नयरं । देवरमणं उज्जाणं । वीरसेणो जफ्फो ।
 अज्जुणो राया । तत्तवई देवी । भदनन्दी कुमारे । सिरि-
 देवीपामोफ्फा पञ्चसया [जाव] पुव्वभवे ॥ महाघोसे नयरे ।
 घम्मघोसे गाहावई । घम्मसोहे अणगारे पडिलाभिण
 [जाव] सिद्धे ॥

15

९.

नवमस्य उक्तेषो ॥

चम्पा नयरी । पुण्णभद्दे उज्जाणे । पुण्णभद्दो जफ्फो ।
 दत्ते राया । दत्तवई देवी । महचन्दे कुमारे जुवराया ।
 सिरिकन्तापामोफ्फा पञ्चसया फ्फा [जाव] पुव्वभवो ॥
 20 तिगिञ्छी नयरी । जियसत्तू राया । घम्मवीरिण अणगारे
 पडिलाभिण [जाव] सिद्धे ॥

१०.

दशमस्य उक्तेषो ॥

तेणं कालेणं तेणं समयणं साणेण नामं नयरे होत्था ।
 25 उत्तरकुव उज्जाणे । पासमिओ जफ्फो । मित्तनन्दी राया ।

मितीचान्ता देही । सङ्घेने कुम्हारे । सारोपानासोक्थ्या पञ्च
 देहीगदा । निरुपदवागमर्ण । साङ्घावर्ध । पुष्पवधपुष्पा ॥
 सवदुसारे मये । विधलवाह्ये सान । साम्दोर्ण नामं सव-
 धार्ण सङ्घमानं साङ्घ २ सङ्घिताभिरु ससाये मज्जुसगाए
 निरुदे । इहं सङ्घे । सेर्णं सङ्घ पुष्पाए कुम्हाए । सिन्हा 5
 [आव] पञ्चगाम । सङ्घान्तिभो [आव] सङ्घान्तिदे । तामो
 म्हाविन्दे सङ्घ साङ्घो [आव] मिगित्तिह [५] ॥

“ एवं सङ्घ, उरु, समवेत्तं [आव] संरसेत्तं सुदविवा-
 सार्थं दाममस्य सङ्घापणस्य आयमहुं पञ्चने ” । “नेवं म्मे,
 नेवं म्मे” ॥ 10

विशामानुपणस्य हो सुदवसम्भवा, सुदविवागो सुदविवागो
 य । साध सुदविवागो दाम सङ्घापणा सङ्घापणा दामो येव
 दिवागेणु उदित्तिगम्भि । एवं सुदविवागो वि । सेसं उदा
 आयारस्य ॥

॥ एतावदेवं सङ्घे ॥

Notes.

[The two numbers in the beginning in the notes on each item indicate the page and line. The notes are given to facilitate the understanding of those topics of the text which are not made clear by the translation, introduction and vocabulary.]

According to commentator Abhayadeva विशाखुय in Sanskrit is विशद्वयुत i. e., the Revealed Text which explains the fruits of acts (विशद्व). The acts can be either good or bad. Accordingly the work is divided into two parts or सुपक्षद्वय, one dealing in 10 chapters with the fruits of bad acts (i. e., दुर्विषय सुपक्षद्वय) and the other dealing in 10 chapters with the fruits of good acts" (i. e., शुर्विषय सुपक्षद्वय). See note under the Traut P. 1.

1. 1. हेनं वृत्तेन हेनं वृत्तेन The com. takes the expression as हेनं वृत्तेन etc. interpreting वृत्ते and वृत्ते in locative and वृत्ते as an expletive. वृत्ते denotes the greater division of time viz. the fourth वृत्ते or spoke of the present वृत्तेचक्र cycle. वृत्ते denotes the particular period when the story to be described happens.

The general structure of the story is stereotyped Arya Sudharman arrives at a particular

town, puts up at a particular sanctuary. The king and townspeople come out to hear his religious discourse and go back. Then his pupil Jambu raises the question and the story is narrated. The descriptions of various persons and things are also stereotyped and are always mentioned in the text by [प्रजा], [$\text{*$], वृष्णश्रो , $\text{ब्रह्म वृष्णश्रो तदा}$, or ब्रह्म वृष्णश्रु and are to be supplied verbatim from other or previous texts.

3. 3. $\text{सौरमुक्ती अज्ञानोपपत्त्य 14}$ Purva is constituted the pre-Mahavira Jain texts which are now lost to us, the present Jain canon as consisting the preachings of Mahavira was put in order by Dhanardhanan in the 5th century A. D. वरुणं वरुणं possessing 4 kinds of knowledge, See Trans. P. 96 for fuller details of 4 Kinds of knowledge.

3. 10. $\text{सूर्यस्तं कम. गच्छतिवेदः 1. 0}$ possessing the length of 7 hand-measures

4. 10. वृष्णवसन्तं अ० The principal Agama texts are 12 in number. The last one is lost. That is, we possess 11 Agamas of which वरुणवसन्तं is the 10th Agama and the 11th Agama is वृष्णवसन्तं .

4. 11-12 contains a $\text{चरणात्मिका अज्ञानोपपत्त्य}$ of the 10 persons after whom each chapter in the text is named.

5. 3. $\text{वृष्ण वरुणवसन्तं 1. 0}$, see p. 19, it is named वृष्णवसन्तं 1. 0 in the title वृष्णवसन्तं .

5. 13. पगद्विज्जमाने [प्रकृष्यमाण] कृष् = कृष्ट and पकृष्ट = पगृष्ट, being dragged. कुहमरहस्येति i.e. the head was covered very much with the patches of hair which had sprouted cf. इहाह meaning 'very much' in Guj. com : सुदितकेशचक्रवेन दिदीर्घकेशं 'इहाह'ति अत्यर्धं शीर्ष-शीरो मस्य सः। — मण्डित्याचक्रापहरोने by the swarms of flies; चक्र and पहर are synonyms meaning 'a swarm'.

5. 21. इन्द्र A kind of festival dedicated perhaps to Indra.

6. 28. अतुरितं not hastily; that is, remaining careful as to the non-injury to living organisms while passing on the road.

7. 7. अशुभमजायते born afterwards. Mrigadevi wants to show to Gautama sons born afterwards; as the first-born was deformed and ugly. But Gautama asks her to show him the son hidden in the subterranean house. She wonders how he knew about her decrepit son but Gautama explains that the information was given to him by his master of miraculous power.

9. 11. मुहुरेतिषा See Trans. P. 10, foot-note.

9. 14. इषा = इषा, मोषा = मुकषा. correct the misprint मोषा in the text.

9. 21. वेर com. वेरेति वृत्तिग्रहरं a small town with mud-fortification.

9. 22-23 हस...होषा That town of Vijayavardhamana had an extent of 500 villages. अमोष=extent.

9. 24. एतद = एतद् com : एतदेति एतद् एतो संकोपवती

राजविशोभितः i. e. A royal officer who is the head of the province i. e. the governor.

10. 3—7. describe the cruel ways of Ikkai. कर—a tax मर—a super-tax विद्वि—com : कृत्रिमो विधिना नान्यत्र द्विगुणरेपंदोः i. e. by taking two or three times more the quantity of corn given to the farmers in their need. In certain texts there is the reading विधि (which com. also notes) i. e. by compelling the subjects to render services to the king's officers, दिव्य by charging exorbitant interest to the debtors, देव्य-देव्य—charging punitive taxes by creating fights and discussions among people. इत—by giving over a part of district to an officer with absolute power, on the condition of the payment of the fixed revenue.

10. 9. शरीरिण—the head of a town within whose radius of two yojanas there is not a single village

10. 10. मर—the fixed line of action to bring about the results desired.

10. 17. समुत्पन्न simultaneously, P. 13. (2-13). The list of diseases, see Trans. P. 102 note P. 13

11. 4. मर (मर) a knower, my Mr and Ajayacharya's Index Text read मर, though the meaning is the same

11. 11. मरमरमर with the loss of magical instruments in their hands

give way with the least attempt of digging, consequently crushing the person doing so. This is, I think, perhaps the correct interpretation.

16. 20.-17. 4. The description of a courtesan named Kamajzaya. वावत्तरिकरूपं डिम्बा well-versed in 72 arts. For the enumeration of 72 arts see धौपपातिक्रम्य Suru's Ed. P. 77. Sutra 107. लेहं गणियं ह्यं णटं गीयं etc. चउसद्रिगणियागुनोववेया Endowed with 64 qualities of a courtesan com : गीतवृत्त्यादीनि विशेषतः पण्यद्वीज्नोचितानि यानि षतुःशष्टिविज्ञानानि ते गणिद्यागुणाः अथवा पारसायनोष्णान्यालिगनादीन्यदौ वस्तूनि तानि च प्रत्येकमटमेदत्वावतुः पष्टिर्भवतीति, चतुःषष्टया गणिद्यागुणैश्चपेता या सा तथा । एगुमतीशविशेषे रममानी dallying in 29 different ways एकवीररदगुणस्पहागा who had 21 qualities of fanning the passions of men, बलीसुरियोववारकृमन्त्रा clever in attending upon men in 3½ ways. नवंगमुत्तपडिनोदिया-नवाङ्गमुत्तप्रतिशोभिता whose nine sleeping sense-organs were awakened by the youth. Com : दे श्रोत्रे दे चक्षुषी दे घ्राणे एका जिह्वा एका तर्क एहं च मनः इत्येकानि नवाङ्गानि इत्येकानि गुणानि योश्चेन प्रतिशोभितानि, इत्यर्थप्रदानादुक्तं प्रकृतानि यस्याः सा तथा । संवदण्यमनिय etc. who had proper gait, speech, act, dalliance, amorous talks, and clever in smart and fitting manners.

17. 14. छट् छट् by taking food every sixth meal; that is the person has to observe a fast for two days and a half.

17. 15. ज्ञा वपटीरु I. e. वप वपटीरु I. e. as is said in the अण्वशब्द-शि (or वपटीरु) the fifth scripture of the Jain Canon

18 3 वज्रवज्रवटिबहुदमित्तव who had put on a pair of rough (वज्रवटि) rags fit for a person worthy to be killed (वज्र=वध) The com. instead of वज्रवटि reads वज्रवटि and explains वप्यवापी वपयोः वपयो वप्यो वटीरेते पुन पुन निर्वृत्तयेति इमाशोऽन्तम्, अथवा वप्यस्य वज्रवटिकमुप निवर्त्तयित्वापु वटिर्वटयो व स तथा तम् ।

18. 4 अण्विमिदं क्व वटिम्भ being made to eat the pieces of his own flesh, small as the वाटपी or Guaja fruit

18. 5. वस्त्राण्यहं एममप being punished by hundreds of whips.

18. 24. गोमण्डलु अनेगलममयदहविदिटु A cattle-shed supported by hundreds of pillars

19. 15. असादमापीयो विद्याएवापीयो [आसादयन्वः विस्तारदन्व] Eating a little and throwing away more as when we eat a sugar-cane; and eating more and throwing away less as when we eat कर्तु. आ = less; वि = more.

21. गोलाधम [गोशत्रु] One who does cruelty to cattle

22. 2—3. ज्ञादित्तुथा वपि होत्वा, चाया चाया दास्य विनिहायमावन्ति com: आहानि-उत्पन्नानि अपलानि निर्दुतानि-निर्वाहनीत्यर्थ. यस्याः सा जातनिर्दुता वाऽपीति एतदेवम्-जात्य जाता दास्य विनिहायमावन्ते इत्य इति शक्यम् ॥ निर्दुता, Therefore

according to the commentator निर्दुत; the text itself explains the meaning of आयनिदुया.

22. 11-12. डिश्वडिय The rite performed at the birth of a child to wish him perhaps a long life. Com. स्थितिपठितां कुलक्रमागतां वर्धमानकादिकां पुत्रजन्मक्रियाम् । i. e. The rite performed at the time of boy's birth consisting of the ceremony of breaking the joyous news of the birth (Guj. बघामणी) etc;—a traditional rite, performed on the very day of birth. चंद्रसूर्यासणिज्जं This rite of exposing the child to the sun and moon performed on the 3rd day after the birth and जागरिय means the rite of the sixth night after the birth when the fate of the child is fixed.

23. 18. अणोहट्टिए com. यो बभाद्धस्तादौ गृहीत्वा प्रवर्तमानं निवारयति सः अपघटकः तदभावात्तपघटकः i. e. not checked from his actions.

24. 2. निच्युमावेइ was driven out.

24. 3. अन्मिन्तरयं ठवेइ put her into the harem; once the courtesan was put in the harem, she was in the absolute possession of one in whose harem she was placed and it was not legal for others to pester about her and violate her faithfulness.

24. 15. मणुस्सवाणुरापदिक्खित्ते surrounded by the

ing of men com; मनुष्य एतरे दृक्कवर्तिते वंशःमरुत्
 एव वंशितः कः क एव ।

24 20. कर्णकोट्यन्तरे कर्णकोट्येन क-वर्तितः कर्णकोट्य-
 मन्तरेन कर्णकोट्येन क एव न i. e. bound him bending
 his neck backward.

25. 2 शिखरवर्षे शिखरे मूर्ध्नि च इत्ये being
 impaled on gallows when one-third of the day
 only remained.

25. 11 कर्णकोट्यन्तरे कर्णकोट्येन-As soon as born, his
 testicles will be cut off and he will be taught
 the work of a eunuch to a courtesan.

26. 15-16. शोण्य a corner in the mountain;
 com. शोण्य मन्त्र एव शोण्य-कर्मिण्य एव एव शोण्यो
 द्वि शोण्ये कर्णकोट्यन्तरे कर्णकोट्येन क एव शोण्यो
 मन्त्रकोट्यः ।-कर्मिण्य a hedge made up of the net-work
 of the strips of bamboo.

27. 2-3. कर्मिण्य of pickpockets (कर्मिण्य)
 कर्मिण्यो of those who tear open the walls.

कर्मिण्य of those whose clothes consisted in a
 rag as all their money was squandered by them
 after wine and gambling. इत्ये इत्ये इत्ये was as it
 were in the bamboo-grove i. e. a strong protection.

27. 13. कर्मिण्यो who attained the end
 (कर्मिण्य = कर्मिण्य or कर्मिण्य) of the learning (कर्मिण्य)

28. 19. दिममद्मत्तवेयगा who were given the wages in the form of cash or food. कुशलियाओ य पत्तियपिडए य—spades and bamboo-baskets [प्रस्थिद्धा-पिटक]; both the words mean 'baskets'.

29. 23. जिमियमुत्तरागयाओ who had taken their meals and come after their meals com. जेमिताः कृतभोजनाः भुक्तोत्तरं-भोजनानन्तरं आगता उचितस्थाने यास्तास्तथाः ।

29. 26 दामाहि with nooses or snares com. पाशकविशेषैः । The com. says: 'दाहाहि'ति क्वचित् तत्र प्रहण-विशेषैः दीर्घवंशाग्रन्यस्तदात्ररूपैः weapons consisting of a long bamboo-stick with sickle-like blade at one end.

31. 17. कप्पाय गिण्हइ took a suitable tax रूपः i. e. उचितः proper and आय means the income forthcoming from the people.

32. 10. तिवलिय मिउडिं ललाटे साहडु दण्डं सरावेइ sent for the commander of the army having contracted his brow in three folds. com. दण्डं ति दण्डनायकम् ।

33. 17-18 विममदुग्गदण ठिण गहियमत्तपाने ते दण्ड पडिवाडे-माणे चिदइ He (Abhaggasena) stood waiting for the commander-in chief, after having taken meals and drink, and taking resort in the thicket difficult to approach and uneven. com. विममदुग्गदण ति विममे निम्नोन्नतं दुर्गं दुष्प्रवेगं गहनं वृक्षगण्डम् ।

34. 5. उरउरेण-com. उरंउरेणं ति कक्षादिःपर्यः ।

34. 5-7. सामेण...होत्था He could be approached

only by being taken into confidence by means of negotiations, dissensions (in an enemy's party) and valuable gifts. उपपद्यन् = उपप्रदान i. e. दान.

34 7 हीश्वरममा followers The com सिध्दा एव सिध्दास्तेषां भ्रमा भ्रान्तियेषु ते सिध्दाभ्रम - भ्रमा, हीरिङ्-तिर एव तिर-रुह्यं वा तस्य भ्रम अस्मिन्निर्वादिना शरीररक्षायै वा ते हीरिङ्प्रमा । The com. is not sure how to understand the word.

३४ १५-१६ उन्मुक्त दमस्त एतद् लोकावे - He declared a ren. without loss वास्तुतः निर्विघ्नान्तु वसतुम् ।



पुण्ड्रंशुकरादि—dripping with pus and watery blood, the worms pricking the sores which were giving out pus and blood. Com: — 'विरविदिद' इति अनुपलक्षणस्योऽथ 'अनुपलक्षितमिदं पुण्ड्रंशुकरादि' इति अमुकानि इति विदि: अनुपलक्षणमिदं इत्यर्थे इत्यन्वयानि अथानुपलक्षणमिदं इत्यर्थे इत्यादि ।

51. 20. मत्तपात्रं पदित्तेरु showed all alms to Samana and being permitted by him he took food and drink etc.

51. 20-21. विद्विदि पन्नमभूत् अन्त्यायेन. According to the com, पन्नमभूत्: मावच्छन् भगवान् आहारश्च ह्येवमेवमावच्छन्मावच्छन्; कथं भूमाहात्म्यम् ।-विद्विदि भगवत्पन्नम्; मावच्छे हि विद्विदिपन्नम् आत्मने तत्र प्रवेदयति, एते भगवान्पदात्पन्नमभूत्पन्नम् ह्येवमेवमावच्छे: समाहारमिति। The whole expression means He took food without any attachment or liking for that food but simply to support his life just as a serpent takes to its hole. According to the com. He took his food without allowing the food to graze the sides of his mouth, showing apathy to taste just as a snake enters into its hole without touching the side of the hole. The com adds अन्त्यायेन i. e. to avoid the last possibility of enjoying the taste he did not chew the food like a serpent. अन्त्यायेन i. e. to avoid the possibility of enjoying the taste he did not chew the food from one side of the mouth to the other side of the mouth. He took it to enjoy its taste.

52. 2. पश्चिमिच्छेपं द्वारेण [पश्चिमेन द्वारेण] by the western door.

52. 18-20. अङ्गानुसन्धेयपाठए...सद्गुह्ये who had studied the eight branches of the science of medicine, viz. (1) The science of nursing children com: 'कुमारमिचं' ति कुमारानां बालकानां मृतौ पोषणे चात्र कुमारमृत्यं, तद्विशाखे कुमारमरणस्य क्षीरस्य दोषानां संशोधनार्थं दुष्टस्तन्यनिमित्तानां व्याधीनामुपशमनार्थं चेति । (2) शलाग i. e. the science of medicine where the needle is to be used such as for the diseases of nose, ear etc. com. शलागति शलाकाया कर्म शलाक्यं, तद्वि कर्ष्वजन्तुगतानां रोगानां अणवदनादि संभितानामुपशमनार्थमिति । (3) science of surgery (4) the science of the cure of bodily diseases (5) The science of the cure for poisons, (6) The science of warding off evil spirits (7) The science of elixirs of life. (8) The science of medicine to secure manly power. He had a soothing hand (शिवहृत्थे); he had a happiness-giving hand (सुहृत्थे); he had a light hand (सद्गुह्ये).

54. 10. भोक्ष्यदत्तए com. उपयावितुमिति to ask a favour.

58. 1-2. अहापग्रसं समुदानं गहाव having accepted the alms in a befitting manner.

59. 7-8. पित्रं हरिष्याग उवासागवेन्ति they made him eat green vegetables in a great quantity.

61. 6-7. कर्णिस्यद्दि (४) कुर्दिदि See, Trans. P. 96.

61. 8. कोर्णिकेद्दि com. कर्णिकेद्दि by rubbing or pressing.

61. 14. परिहारनिमित्तो to whom the remedies were of no avail.

63. 6-7. कालममुष्णं संतुमे died.

63. 10. नो अहाद् नो परिभ्राद् did not honour or pay heed.

63. 24. तं न नञ्ज्जं मय वैज्ज कुमल्लिण कम्मिण्ण I do not understand (literal. नञ्ज्ज = इज्जै passive voice) by what wretched death they will kill me.

63. 25. अङ्गणं i. e. An Anger-house i. e. the hall where queens pass their time when angry or displeased.

64. 5. कण्ठेणवेदिद्दि com. उक्थेणवेदिद्दि with the words hot with anger i. e. breathing angrily.

64. 15. कम्मिद्दि, the Aggodaya Ed. कम्मिद्दि Our Ms. कम्मिद्दि com. कम्मिद्दि ति कम्मिद्दि. Vaidya कम्मिद्दि = I shall try.

66. 15. उक्थेणवेदिद्दि कण्ठेणवेदिद्दि कण्ठेणवेदिद्दि ति
enjoyed playing with a golden ball on a top terrace
(of the palace open under the sky).

67. 8-9. देवता उक्थेणवेदिद्दि कण्ठेणवेदिद्दि
देवता उक्थेणवेदिद्दि—get (12 chance) get Deva-
data as the beads of the crown-pearl P'araudi

The Eleventh Anga
called
Divāgasuyam

or

The fruits of acts good and bad.¹

Expounded in two books.
Each comprising ten lectures.

First book.

called

Duhavivāgā²

or

The fruits of bad acts.

First Lecture.

THE STORY OF MIYĀRTTA.

At that time and at that period, there was a town called Champā, (its description to be here

1. This is the interpretation of the title of the work, given by the Śk. Commentary. The work is an explanation (*śāstraśūtra*), in two books (*dvayakānda*) of the fruits of acts good and bad *puṇya-pāpānyālamkāra-nimā*.

2. *Duhavivāga* Śk. *Duhavivāgā*; the fruits of bad acts (*pāpākarmaśānta*, *duhāntānā* *duhāntāntā* *pāpākarmaṇām* *viśāntā*).

supplied),¹ and near it the Cheiya Punnabhadda, (its description).

At that time and at that period the venerable houseless monk Suhammā, the disciple of the ascetic Lord Mahāvīra, who was possessed of the knowledge of previous birth-*jātismarana*, (*his description to be here supplied*), who was possessed of the knowledge of the Fourteen Purvas, who was possessed of four Knowledges, who was surrounded by five hundred houseless monks in successive order (*here the rest is to be supplied down to the incident, that he*) resorted to the temple Punnabhadda *which was a place fit for monks, (here the rest is to be supplied down to the incident, that)* the assembly dispersed and having heard the sermon (lit. religion) returned into that very direction from which it came.

At that time and at that period, there also was resorting the venerable houseless monk named Jambū, reverently waiting on the venerable Suhammā, whose height was seven feet like Gautama swāmi (*here the rest to be supplied from the description of Gautamaswami in the Bhagarati Sātra, upto*) engrossed in the granary of meditation.

1 The portions printed in italics are not in the Prakrit text, but have been added to facilitate its understanding. The portions, enclosed within round brackets are rubrical directions to the reciting monk regarding the passages to be supplied by him from memory, and cited from other sacred books of the Jains.

That venerable houseless monk named Jambū who was possessed of faith (*here the rest to be supplied upto the incident, that*) he went near the place where the venerable houseless monk Subhāmmā was, and solemnly circumambulated him three times from the left to the right (direction)¹ and saluted him and bowed down to him (*here the rest to be supplied upto the incident, that he*) reverently waiting on him spoke to him thus :

“ If Reverend Sir, the Samana, the blessed Mahāvīra (*here all the epithets are to be enumerated down to*) who has obtained emancipation, has taught this as the purport of the tenth Anga, called the Panhāvāgarāṇa, what then Reverend Sir, did the Samana (*as above, down to*) who has obtained emancipation, teach as the purport of the eleventh Anga which is called the Vivāśanyam ?

Then the venerable houseless monk Subhāmmā spoke to the houseless monk named Jambū thus :

1 Text *ay-bhinam parabhiram*, Sk *an-dakshina-pr-dakshinam*, the ceremonious circumambulation of a person for the purpose of showing him reverence done both at meeting and parting. It consists in walking three times round him, so as to keep one's back side constantly turned towards him. To do this one must start from the right of the person revered and come round

his left. It is commonly said to consist in moving from the left to the right. In that case the *ay-bhinam* means the *ay-bhinam* of the reverencing person with the *parabhira*, which is the right of the person revered.

“ Truly, Jambū, the Samāna (as above, down to) who has obtained emancipation has expounded two books comprised in the eleventh Anga, the Vivāgasūyam. They are the following: “The fruits of bad acts” and “The fruits of good acts.”

Then Jambū said: “ If, Reverend Sir, the Samāna (as above, down to) who has obtained emancipation, has expounded the eleventh Anga, the Vivāgasūyam, in the two books viz. “The fruits of bad acts” and “The fruits of good acts”, how many lectures, then, Reverend Sir, did the Samāna (as above, down to) who has obtained emancipation, deliver in the first book called “ The fruits of bad acts ” ?

Then the venerable houseless monk Sūhamnā spoke to the houseless monk Jambū thus: “ Truly Jambū, the Samāna who has made the beginning, who has established the Tirth (as above down to) who has obtained emancipation, has delivered ten lectures comprised in the first book, “ The fruits of bad acts. ” They are the following: first the Story of Miyāputta, and secondly of Ujziyaya, thirdly of Abhagga, fourthly of Sagada, fifthly of Vahassai, sixthly of Nandi, seventhly of Umbara, eighthly of Soriyadatta, ninthly of Devadattā and tenthly of Anjū.

1. Then Jambū said: “ If, Reverend Sir, the Samāna, who has made the beginning and who established the Tirth (as above down to) who has obtained emancipation, has delivered ten lectures

of the first book, "The fruits of bad acts" viz. first the Story of Mīḍaputta, down to tenthsly of Anjñ what, then, Reverend Sir, did the Samāyā (as above down to) who has obtained emancipation, teach as the purport of the first lecture of the first book, "The fruits of bad acts."

Then that houseless monk Sahaṃmā spoke to the houseless monk Jambū thus "Truly, Jambū at that time and at that period there was a city called Mīyagāma (its description to be given here). Outside of that city of Mīyagāma there was in a north-easterly direction a park called Chandanapāyava which was covered with flowers of all the seasons (here the rest of its description to be given) There, there was a very old temple resembling Punnakūḍla, (here the rest of its description to be given), of the Jakkha Sahaṃmā. In that Mīyagāma city there dwelt, at that time, a Kālatriya king named Vyava, (here his description to be given). That Kālatriya king Vyava had a queen named Mīyā, a woman perfect in every way (here the rest of her epithets to be given)

That Kālatriya king Vyava had a son named Mīḍaputta born of his queen Mīyā, who was blind by birth, dumb by birth, deaf by birth, lame by birth, ugly by birth and paralytic by birth. That boy had no hands, feet, ears, eyes and nose, and he had a shape of those limbs only in form.

that boy Miyāputta in a secret subterranean house, by means of food *prepared* secretly.

3. There lived in the city of Miyagāma a man who was blind by birth. He, who was led in the front with a stick by a man possessed of sight, whose head was characterised by dishevelled hair and whose path was followed by a collection of the swarms of bees, used to earn his livelihood by means of begging (lit. by winning the sympathy or kindness of people).

At that time and at that period, the Sammana, the blessed Mahāvira (as above § 2, down to) arrived on a visit, and a company of people went out *to hear him*. Then getting the intelligence of this that Kshatriya king Vijaya *also* went out *to hear him*, just as king Kuniya *had done on another occasion* (and so forth, see § 2, down to) and stood waiting on him.

Then that man who was blind by birth having heard that loud clamour of the people spoke to that man (*possessed of sight*) thus : Oh, you beloved of the gods ! is there to-day a festival in the city of Miyagāma in honour of Indra ? (*here the rest to be supplied down to, that the people*) go out ?

Then, that man (*possessed of sight*) spoke to the man who was blind by birth thus : “ Oh, beloved of the gods ! there is no festival in honour of Indra (*as above down to*) go out. But verily, oh, beloved of the gods, the Samana

§§ 1-4.]

(as above § 2, down to) is staying here on a visit, and therefore they (here the rest to be supplied down to) go out.

Then that man who was blind by birth spoke to that man (possessed of sight) thus: "Oh, you beloved of the gods! let us also go. We shall also go (and as above, down to) wait on him.

Then that man, who was blind by birth, being led in front by means of a stick, proceeded to the place where the Samana the blessed Mahāvira was staying. Having gone there he solemnly circumambulated him three times from the left to the right, and having done so, he saluted him and bowed down to him and (as above § 2, down to) stood waiting on him.

Then the Samana, expounded the Law to that Vijaya and others and the company of people (here the rest to be supplied down to) went home, and Vijaya also went away.

4. At that time and at that period, the eldest disciple of the Samana named Indrabhūti, a houseless monk (here the rest to be supplied down to) was staying there. Then that venerable Goyama saw that man who was blind by birth, and having done so, he, who was possessed of faith (here the rest to be supplied down to) spoke thus: "Oh, Reverend Sir, is there any man who is blind as well as u

pleased (*here the rest to be supplied, down to*), spoke thus : “ Oh, beloved of the gods ! Tell me the cause of your coming.”

Then the blessed Goyama spoke thus to Mivādevi : “ Oh, beloved of the gods ! I have come anon to see your son.”

Then that Mivādevi decorated with all kinds of ornaments her four sons who were born after Mivāputta and having done so she made them fall at the feet of the Reverend Goyama, and having done so she spoke thus : “ Oh, Venerable Sir ! see these my sons.”

Then the reverend Goyama spoke to Mivādevi thus : “ Oh beloved of the gods ! I have immediately come here not to see these your sons, but I have come here anon to see your eldest son who is blind by birth or who is blind and ugly by birth and whom you rear up in a secret subterranean house by means of food prepared privately.”

Then that Mivādevi spoke to the reverend Goyama thus : “ Oh, Goyama ! who is he, such an omniscient being or a great ascetic who at once told you that secret story of mine, so that you have come to know it ? ”

Then the reverend Goyama spoke to Mivādevi thus : “ Truly, oh, beloved of the gods ! my religious pontiff, the reverend Samana Mahāvira told me that; hence I know it.

While Mivādevi was conversing on

with reverend Goyama it was high time for food for the boy Miyāputta

Then that Miyādevi spoke to reverend Goyama thus : " Oh, Venerable Sir ! you stay here, so that I can show you the boy Miyāputta." Having said so she went to the house where *Miyāputta's* food and water etc. were prepared, and having done so she changed her dress, and having done so she took a dinner-wagon made of wood, and having done so filled it with abundant food, drinks, eatables and articles of taste, and having done so she took out that wagon, and having done so she came to *the place* where the reverend Goyama was, and having done so she spoke to the reverend Goyama thus : " Come oh, Reverend Sir ! and follow me so that I may show you the boy Miyāputta." Thus that reverend Goyama followed the back of Miyādevi. Then that Miyādevi driving forth that dinner-wagon went to that subterranean house and having done so she covered her face by means of a piece of cloth folded four times and while doing so she spoke to the reverend Goyama thus :—" Oh, Reverend Sir, you also cover your face by means of the folded cloth-piece for the mouth—*Muhapotti*.¹ Then that reverend

1 *Muhapotta*, Sk. *mukhapotrikā* generally called *mōṣṭi* or *mūlapatti* by the modern layman. It is a small piece of cloth of the size of a handkerchief folded four-times and always kept with them by the Jain monks and nuns and sometimes even by the laity and generally used for protecting the lives of the

Goyama, being thus spoken to by Miyādevi covered his face by means of the cloth-piece for the mouth. Then that Miyādevi opened the door of the subterranean house with her face turned away from it. Then there issued out from it a very bad smell which was like that of the dead body of a serpent, like that of the skeleton of a snake (*here the rest to be supplied down to*)—even much more vicious indeed (*here the rest to be supplied down to*) like the smell been described.

Then that boy Miyāpatta, greatly overpowered by the smell of the standard food, drink, eatables and articles of taste and greatly greedy of them, ate them away by his mouth, and having done so he at once digested them and then turned them into pus and blood, and ate away that pus and blood.

Then having seen the boy Miyāpatta a thought of this description occurred to the reverend Goyama: "Oh, this boy experiences the bitter-fruit of the heavy wicked, unrepented, miserable sinful acts done by him previously. I have seen the hells or hell-beings but this man, indeed, suffers the pain of hell before my eyes." Having thought so he took leave of Miyādevi and having done so he went out of the house of Miyādevi, and having done so he went out with vigorousness of the wind and other meteorological forces, events which would not be fitted if they were to enter the mouth.

Then that governor Ikkāi, who was doing such things, who was intent upon things of this type, who was possessed of (evil) knowledge of doing such things, and who was possessed of such a conduct used to perform very sinful and wicked actions. Then at a certain time sixteen diseases simultaneously attacked the body of that governor Ikkāi. They are as follows:—1. asthma, 2. cough, 3. fever, 4. inflammation (or burning sensation in the body), 5. stomach-ache, 6. fistula, 7. piles, 8. indigestion, 9. blindness, 10. headache, 11. loss of appetite, 12. eye-sore, 13. pain of the ear, 14. itching, 15. dropsy, and 16. leprosy.¹

Then that governor Ikkāi, who was suffering from the sixteen diseases, sent for his family members and having done so he spoke to them thus: "Oh, you beloved of the gods! go and proclaim aloud in the meeting-places (squares), places where three roads meet, squares, forums and high-roads thus: "Oh, you beloved of the gods! here sixteen diseases have attacked the body of the governor Ikkāi. They are as follows:—

1 The list of the 16 diseases given here differs considerably from the list given in the Āchārāṅga Sūtra, Adhyāyana 6th, Uddes's first. There the 16 diseases are mentioned as follows:— 1 scrofula, 2 leprosy, 3 consumption, 4 epilepsy, 5 blindness, 6 stiffness, 7 lameness, 8 haunch-backedness, 9 dropsy, 10 dumbness, 11 apoplexy, 12 eating too much and digesting without adding to strength, 13 tremour, 14 crippleness, 15 elephant-tiasis and 16 diabetes.

1 asthma, 2 cough, 3 fever upto...16 leprosy. Therefore, oh, beloved of the gods! the governor Ikkāi will give abundance of wealth to any physician, or the son of a physician, knower or the son of a knower, surgeon or the son of a surgeon who would want (i.e. try) to cure any of those sixteen diseases of the governor Ikkāi." Proclaim this twice or thrice and having done so report to me about this order. Then the family-members did so. Then many physicians, sons of physicians, knowers, sons of knowers, surgeons and sons of surgeons having heard this proclamation in the city of Vijayavillamūna, came out of their houses with boxes of surgical instruments in their hands, and having done so they went through the midst of the city of Vijayavillamūna to the residence of the governor Ikkāi; and having done so they examined the body of the governor Ikkāi and having done so they asked for the cause of those diseases, and having done so they wished to cure even one of those sixteen diseases of the governor Ikkāi by means of be-wearing oil to the body, be-wearing scented paste or powder to the body, making him drink oil or oily articles, medicines to vomit, purging, fomenting, hot medicated bath, an enema with oils, be-wearing oil to the head and wrapping leather-pieces upon it, an enema with decoction of medicinal herbs, opening veins for bleeding, cutting of skin, cutting of skin lightly to cause bleeding, keeping oil on the head, toning,

medicine prepared by boiling medicinal herbs in a crucible, bark of a tree, roots of plants, turnips, leaves, flowers, fruits, seeds, small pieces of herbs such as *chirāita*, pills, medicines consisting of one article, and medicines consisting of many articles. But they were not able to do so. Then those many physicians and sons of physicians, when they were not able to cure even one of those sixteen diseases, being tired, puzzled and confounded went into that very direction from which they had come.

Then that governor Ikkāi, who was abandoned by doctors, who was left by his attendants, to whom medicines were of no avail and who was attacked by the sixteen diseases and who was greedy of the kingdom, country and the inner-appartments, having enjoyed the kingdom and the country, wishing for them, longing for them, desiring them and thus completely overcome by unhappy thoughts and misery, having lived a long life of two hundred years and fifty and having died when the time of death came he was born as a hell-being in the hell, the maximum duration of life in which is said to be a *Sāgaropama*, in the region called *Rayanappabhā*. Then having come out from it he was born as a son, in this very city of *Miyagāma*, in the womb of the queen *Miyādevi* of the *Kshatriya* king *Vijaya*.

Then that *Miyādevi* had an excessive (*here the rest to be supplied, down to*) and burning with pain

in her body. From the time that the boy Miyā-putta entered the womb of the queen Miyā-levi in the form of a foetus, she became unpleasant, unwelcome, unloved, undesirable, and unloved to Vijaya. Then on a certain midnight when queen Miyā-levi was keeping awake (i.e. could not sleep) on account of family anxieties (such as neglect from her husband) a thought of the following description occurred to her - Truly, formerly I was liked, desired, trusted and approved of by the Kshatriya Vijaya. From the time that this foetus has entered my womb as embryo, I have become unpleasant (here the rest to be supplied down to) undesirable to the Kshatriya Vijaya. He does not wish even to take my name or family, let alone my sight or enjoyment. It is desirable, therefore, on my part to throw away this foetus by abortion, miscarriage, dropping or killing. She thought thus, and having done so she began to eat and drink many unwholesome, bitter and acrid things which effect abortion of an embryo, and wished to effect a fall of that foetus but it did not take place.

Then when that Miyā-levi was not able to effect abortion of that foetus she became tired, perished and confounded and being now in a desperate (i.e. being helpless) she took that foetus in state of herself with great misery. That boy, ever while he was in the womb, had certain arteries flowing blood made, each artery a further

outside, eight carrying pus, eight carrying blood, two (*flowing pus*) and two (*flowing blood*) in each ear, two and two *respectively* in each eye, two and two *respectively* in each hole of the nose, and two and two *respectively* between veins. Every moment they were issuing forth pus and blood. Even while in the womb that boy was suffering from the disease called *Agnikā* (a disease which consumes rapidly anything eaten), and whatever that boy ate was immediately digested (or decayed) and turned into pus and blood, and he used to eat away even that pus and blood *later*. Then that Mīyādevī on a certain day when full nine months and more were over gave birth to the boy who was blind by birth (*here the rest to be supplied down to*) only in form. Then that Mīyādevī found that boy ugly (deformed in all limbs) and blind and having done so greatly afraid (4) she sent for her elderly nurse (mother-like nurse) and having done so she spoke to her thus: "Oh, you beloved of the gods! go and leave this boy on a solitary dung-hill." Then that elderly nurse said: "As your ladyship commands", and having thus responded to her order, she went to the place where the Kshatriya Vijaya was and having done so she introduced the boy whom she had kept in her hand thus: "Oh lord! Thus, Mīyādevī (*here the rest to be supplied down to when*) full nine months were over, (*here the rest to be supplied down to*) only in form. Then that Mīyādevī

found him ugly and blind and then greatly afraid, frightened, agitated and taken by great fear sent for me, and having done so she spoke to me thus: 'Oh, you beloved of the gods' go and leave this boy on some lonely dung-hill.' Therefore, oh, lord' tell me whether I should leave him on a lonely dung-hill or not." Then that Vijaya Kshatriya having heard this from that elderly nurse and being equally grieved got up, and having done so went to the place where Miyādevi was, and having done so spoke to Miyādevi thus: "Oh, you beloved of the gods, this is your first born child and if you will leave it on a lonely dung-hill your future progeny will not be firm (i.e. will be short-lived), therefore pass your time rearing up this your child in a secret subterranean house by means of food prepared secretly, then your future progeny will be firm (i.e. long-lived). Then that Miyādevi respectfully accepted the words of the Kshatriya Vijaya saying 'as your lordship commands', and having done so she passed her time by rearing up that boy in a secret subterranean house by means of food prepared secretly. In this way, on Goyama's the boy Miyāputta experiences the fruit of arts (here the rest to be supplied down as done previously).

7. Then Goyama said: "Oh, you beloved of the gods where will this boy Miyāputta go from now after his death at the time of survasa (i.e. at the end of

the month allotted for his surcease or death)?” Then the Samana replied: “Oh, Goyama! having lived his long life of twenty-six years and after his death at the time of surcease here he will come back again here (i.e. he will be born here) in this very country of Bhāraba in the continent of Jambuddiva as a lion in the family of lions on the foot of the mountain Veyaddha. There he will be an impious (*here the remaining epithets to be suppressed* down to) adventurous lion, and he will accumulate excessive sin, and having done so and after his death at the time of surcease he will be born in the *first* region of hell called Rāyanappabhā the maximum duration of life where is one *sagarovama*.¹ Then having afterwards come out from that he will be born as a reptile. Having met with death there *he will be born* in the *second* region of hell the maximum duration of life where is three *sāgarovamas*.

Then, having afterwards come out from that he will be born among the birds. Having met with death there also he will be born in the

¹ *Sagarovama*, Sk. *Sāgaropama*. A period, measured by the time in which a vast well round in shape and one *yojana* (four miles) long, one *yojana* broad and one *yojana* deep, filled with minute bits of hair so closely packed that a river might be hurried over them without penetrating the interstices, could be emptied at the rate of one hair in a century, is what is known as a *pahovama* (Sk. *palyopama*). This repeated ten *koṭis* of *koṭis* of times (i.e. 1,000,000,000,000,000) is a *sagaropama*.

third region of hell where the maximum duration of life is seven sāgaravamas. Then he will be born as a lion, then in the fourth region of hell, then a snake, then in the fifth region of hell, then a woman, then in the sixth region of hell, then a man, then down in the seventh hell. Then being afterwards born several hundreds of thousand times in each of the twelve and a half hundred thousand places of birth of crosses of families for aquatic creatures of lower species possessing five sense-organs such as a fish, a tortoise, a crocodile, an alligator, a 'sumamāra' crocodile etc., he will again be born in them. Then after that he will similarly be born several hundreds of thousand times among quadrupeds, reptiles crawling on the belly, reptiles crawling on hands, creatures possessing four sense-organs, creatures possessing three sense-organs, creatures possessing two sense-organs, (creatures possessing one sense-organ such as) plants, trees having bitter juice, plants having bitter milk-like juice, wind-bodies, fire-bodies, water-bodies and earth-bodies. Then he will be born again as a bull in the city of Nupattila. There wandering freely (here the remaining species to be expounded down to) and on account of being vain, he being crushed by the bank who has a huge mass of earth high up on the bank of the river, will be born again as a man in the city of Nupattila in the 10th hell.

There having completed his boyhood and having attained to youth and having heard religion from worthy elderly monks, he will get his head back-staved and thus will accept monkhood (lit. a houseless state) giving up householder-ship (lit. the state of having a house). There he will be a houseless monk protected by careful movement *(here the remaining epithets to be supplied down to)* and observing perfect celibacy. There having observed asceticism for many years and having confessed and expiated for his sins and getting perfect peace of mind he will die at the time of death and having done so he will be born as a god in the Sôkamam heaven. Having dropped down from there he *will be born* in the families in the country of Mahavideha and will learn eighteen arts like Daḍhapanna *(here the same arts to be reproduced down to)* will be emancipated. Truly, Jambū ! this was taught by the Samana, the blessed Mahāvira *(here all his epithets are to be enumerated down to)* who has obtained emancipation, as the purport of the first lecture of the *first book called* "The fruits of bad acts."

End of the First Lecture of the First Book
of the Seventh Anga called
Vivāgasūyam.

Second Lecture. . .

THE STORY OF UJJAYATA.

8. Jambū asked suhammā:- "If, oh Venerable Sir, this has been expounded as the purport of the first lecture of the *first book* called "The fruits of bad acts", by the Samāna (*here the rest to be supplied down to*) who has obtained emancipation, what then oh, Venerable Sir! has been expounded as the purport of the second lecture of *the first book* "The fruits of bad acts" by the Samāna (*here the rest to be supplied down to*) who has obtained emancipation?"

Then that houseless monk Suhammā spoke to the houseless monk Jambū thus: "Truly, Jambū at that time and at that period there was a city named Vāṇiyagāma which was rich, well-protected and prosperous. In the north-easterly direction of that city of Vāṇiyagāma there was a temple named Dīpalāsa. In this Dīpalāsa there was an abode of the demigod Suhamma. In that city of Vāṇiyagāma was ruling king Mitta (*here his description to be given*). The king Mitta had a queen named Śrī (*here her description to be given*). In that city of Vāṇiyagāma there was a harlot named Kāmajayā who was perfect (*in all her limbs down to*) beautiful who was well-versed in seventy two arts, who was endowed with sixty four qualities of a courtesan, who was dallying in twenty-nine different ways, who

devoted to twenty one qualities of dalliance, who was clever in serving man in thirty two ways, who was awakened and conscious about the use of nine sense-organs, who was well-versed in eighteen vernaculars, who was putting on a fine dress expressive of love (lit. home of love), who was proficient in singing, dallying, musical dance and simple dance, who had an appropriate deportment, who was possessed of beautiful breasts, whose banner (of reputation as a harlot) was flying high (i. e. who was a very well-known harlot), whose *fee for the night* was one thousand gold coins, who was shown the honour (*by the king of this city*) of using an umbrella, chowries and fans and who was moving in a small chariot. She enjoyed the leadership of thousands of courtesans.

9. In that city of Vāṇiyagāma there lived a merchant named Vijayamitta who was rich (*here the remaining epithets to be supplied*). That Vijayamitta had a wife named Subhaddā who was perfect in all her limbs (*here the rest to be supplied*). That Vijayamitta had a son named Ujjayaya by his wife Subhaddā who was perfect in every way (*here the rest to be supplied down to*) possessed of beautiful form.

At that time and at that period the reverend Saraga Mahāvira arrived there. The assembly of people went out to hear him, the king also went out to hear him. He went out like Koniya. The religion was expanded by Lord Mahāvira. The

assembly returned. The king also returned. At that time and at that period the eldest disciple of the reverend Saṃgha Mahāvīra named Indabhūi, who was a houseless monk (*here the remaining epithets to be supplied down to*) who cast forth an extensive lustre and who had observed a fast of two days (*here everything to be supplied exactly*) as described in Pannati (i.e. Bhagavati-Sūtra), came to the city of Vāṇiyagāma and wandering for alms from house to house high and low he descended in the direction of the high road. There he saw many elephants who had their loins girt up, who had put on armours, who had put on cloak-like armours, who had hands fastened to their chests, who had bells suspended to their girdles, who had put on an upper cloak and various ornaments on the neck set with different gems, who were fully equipped, who had good banners with emblems such as an eagle, a flag, who wore fine crest-garlands, who had keepers on their backs, and who were equipped with weapons and missiles. He also saw many horses who had their loins girt up, who had put on armours, who had put on cloak-like armours, who had cloaks put on their backs, whose covers of the body were suspended from their backs, who had an upper cloak, whose faces were terrific because of the small chowries, whose waists were decked by chowries and small mirrors, who had horse-men on their backs and who were equipped with weapons and missiles. He also saw many

who had their loins girt up, who had put on armours, who had their bows strung, who had put on ornaments on their necks, who wore good white turbans marked with emblems and who were equipped with weapons and missiles. Amidst these men he saw a man who was bound up in such a manner that his neck was bent down, whose ears and nose were cut off, whose body was besmeared with oil, who was possessed of a pair of rough rags fit for an offender, who had a rope and a garland of red flowers on his neck, who had his body covered with red chalk, who was frightened, who though condemned to death held his life dear, who was made to eat the small pieces of the flesh of his own body which was cut into small pieces like the grains of sesame, who was being beaten with hundreds of whips, who was surrounded by many men and women and who was being announced (as an offender) at every square with the beating of a broken drum. This proclamation of the following description was heard: "Truly, oh you beloved of the gods! The boy Ujziyaya has not offended any king or prince but he has offended his own actions."

10. Then after seeing that man the following idea occurred to reverend Goyama: "Alas! this man (here the rest to be supplied down to) experiences the pain resembling that of the hell." Having thought so he, wandering in high, middle and low families, accepted sufficient alms and

thinking, I shall so manage that your pregnancy-desire will be satisfied." He, *thus*, consoled her with these agreeable (5) (*here the rest to be supplied down to*) words. Then that formidable cattle-entrapper on a certain midnight went out of his house alone, unafraid, having girt up his loins (*here the the rest to be supplied down to*) taking weapons *with him*, and having done so, went through the middle of the city of Hatthināra to where the cow-shed was and cut off the udders of some of the many cattle of the city (*here the rest to be supplied down to*) of bulls (*here the rest to be supplied down to*) cut off the dewlaps of some, and he cut off (*flesh*) from various limbs of some, and having done so he went to his own place and took them to his wife Uppalā. Then that *his* wife Uppalā satisfied that her pregnancy-desire by devouring wine together with those many pieces of flesh *of the limbs* of cows etc. Then that Uppalā, the wife of the cattle-entrapper, whose pregnancy-desire was fulfilled, whose pregnancy-desire was respected, whose pregnancy-desire was satisfied, whose pregnancy-desire was satiated (*lit. cut off i.e. the obstacle in the desire being cut off*) and who fully enjoyed her pregnancy-desire, bore that foetus very happily. Then at a certain time that Uppalā, the wife of the cattle-entrapper, after full nine months *for her pregnancy were over*, gave birth to a son.

11. Then that boy, as soon as he was born,

shrieked, produced an unpleasant voice and cried aloud with a great noise. Then hearing that great noise of that great cry many cattle of the city (*here the rest to be supplied § 10 down to bulls*) in the city of Hatthunāra became terrified and troubled and began to run away in all directions. Then, the parents of that boy gave him the name as follows; because thus our son shrieked, produced an unpleasant voice and cried aloud with a great noise as soon as he was born and, then, because hearing the great noise of the great cry of this boy many cattle of the city (*here the rest to be supplied down to*) became terrified (4) and began to run away in all directions, therefore let our son have the name 'Gottāsa—the frightener of cattle.' Then that Gottāsa boy passed away his boyhood. Then that formidable cattle-trapper at a certain time met with death. Then that Gottāsa boy, crying, weeping and sobbing and being surrounded by many friends, kinsmen, dear ones, relatives, acquaintances and attendants, removed the dead body of the formidable cattle-trapper and having come so he performed the various worldly (several rites). Then once upon a time that king himself appointed that boy Gottāsa as the state cattle-trapper. Then that Gottāsa boy, as soon as he became the cattle-trapper, became irreligious (*here the rest to be supplied down to*) difficult to be pleased. Then that boy Gottāsa, on account of his being the cattle-trapper, every day used

thinking. I shall so manage that your pregnancy-desire will be satisfied." He, *thus*, consoled her with these agreeable (5) (*here the rest to be supplied down to*) words. Then that formidable cattle-entrapper on a certain midnight went out of his house alone, unafraid, having girt up his loins (*here the the rest to be supplied down to*) taking weapons *with him*, and having done so, went through the middle of the city of Hatthināra to where the cow-shed was and cut off the udders of some of the many cattle of the city (*here the rest to be supplied down to*) of bulls (*here the rest to be supplied down to*) cut off the dewlaps of some, and he cut off (*flesh*) from various limbs of some, and having done so he went to his own place and took them to his wife Uppalā. Then that *his* wife Uppalā satisfied that her pregnancy-desire by devouring wine together with those many pieces of flesh *of the limbs* of cows etc. Then that Uppalā, the wife of the cattle-entrapper, whose pregnancy-desire was fulfilled, whose pregnancy-desire was respected, whose pregnancy-desire was satisfied, whose pregnancy-desire was satiated (lit. cut off i.e. the obstacle in the desire being cut off) and who fully enjoyed her pregnancy-desire, bore that foetus very happily. Then at a certain time that Uppalā, the wife of the cattle-entrapper, after full nine months of her pregnancy were over, gave birth to a son.

11. Then that boy, as soon as he was born,

shrieked, produced an unpleasant voice and cried aloud with a great noise. Then hearing the great noise of that great cry many cattle of the city (here the rest to be supplied § 10 down to be done) in the city of Hattikandera became terrified and troubled and began to run away in all directions. Then, the parents of that boy gave him the name as follows: because this our son shrieked, produced an unpleasant voice and cried aloud with a great noise as soon as he was born and, then, because hearing the great noise of the great cry of this boy many cattle of the city (here the rest to be supplied down to be done) were terrified (4) and began to run away in all directions, therefore let our son have the name of Vishvavasya—the brightness of cattle. Then the goddesses too passed away his boyhood. Then came the dreadful catastrophe of a certain time and the death. Then that goddess took a great quantity of gold and silver and many ornaments and many things, kitchen, and other various articles and things and after that removed the boy and the formidable catastrophe and the death and so he performed the various duties. Then once upon a time that boy was reported that his mother was in a great distress. Then that goddess took a great quantity of gold and silver and many ornaments and things and after that removed the boy and the formidable catastrophe and the death and so he performed the various duties. Then once upon a time that boy was reported that his mother was in a great distress. Then that goddess took a great quantity of gold and silver and many ornaments and things and after that removed the boy and the formidable catastrophe and the death and so he performed the various duties.

merchandise viz. (1) things sold by counting, (2) things sold by weight, (3) things sold by measure, and (4) things sold by quality (such as gems etc.) went to the Lavanasamudda (the Salt Ocean) by means of a boat. Then that Vijayamitta, whose precious treasures were sunk on account of ship-wreck in that Lavanasamudda and who was, therefore, without any protection and helpless, met with death. Then, many rich persons, courtiers, village officers, heads of families, rich merchants, householders and heads of merchants, as soon as they heard that the merchant Vijayamitta was cast away on account of ship-wreck in the Lavanasamudda and had his precious treasures sunk and had met with death, having taken the deposits on hand and treasures other than the deposits, went away. Then that Subhaddā, the wife of the merchant, heard that the merchant Vijayamitta (her husband) had his precious treasures sunk on account of ship-wreck in the Lavanasamudda and had met with death, and having done so, she, being overwhelmed on account of the great grief for her husband, at once fell down on the surface of the earth with all her limbs like a 'champakā' creeper (which falls on the ground when cut off by an axe. Then that Subhaddā, the wife of the merchant, having composed herself after a moment and crying, weeping and sobbing being surrounded by many friends (here the rest to be supplied § 11), performed the worldly

General rites of the merchant Vijaymitta. Then at a certain time that Subhaddā, the wife of the merchant also met with death on account of constantly entering into the anxiety (lit. thinking) about the crossing of the ocean by her husband, the loss of the wealth, the ship-wreck and the death of her husband.

13. Then the police-officers of the city (lit. protectors of the city), having known that Subhaddā, the wife of the merchant, had died, drove away the boy Ujjiyaya from his house and having done so gave the house to some one else. Then that boy Ujjiyaya, being driven out of his house, began to grow up very happily in the squares (here the rest to be supplied §§ 5-6, down to) paths, gambling houses, courtesan's houses, and wine-shops. Then that boy Ujjiyaya, uncontrolled and unchecked as he was, became self-willed, waston, wine-drinker, and became addicted to theft, gambling, and laziness. Then at a certain time that Ujjiyaya came in contact with the courtesan Kāmajayā, and he passed his time enjoying many excellent human enjoyments with the courtesan Kāmajayā. Then at a certain time, Siri, the queen of the king Vijaymitta suffered from vaginal pain; and the king Vijaymitta was not able to enjoy excellent human enjoyments with his queen Siri. Then at a certain time he got the boy Ujjiyaya to be driven away from the house of the courtesan

merchandise viz. (1) things sold by counting, (2) things sold by weight, (3) things sold by measure, and (4) things sold by quality (*such as gems etc.*) went to the Lavanasamudda (the Salt Ocean) by means of a boat. Then that Vijayamitta, whose precious treasures were sunk on account of ship-wreck in that Lavanasamudda and who was, therefore, without any protection and helpless, met with death. Then, many rich persons, courtiers, village officers, heads of families, rich merchants, householders and heads of merchants, as soon as they heard that the merchant Vijayamitta was cast away on account of ship-wreck in the Lavanasamudda and had his precious treasures sunk and had met with death, having taken the deposits on hand and treasures other than the deposits, went away. Then that Subhaddā, the wife of the merchant, heard that the merchant Vijayamitta (her husband) had his precious treasures sunk on account of ship-wreck in the Lavanasamudda and had met with death, and having done so, she, being overwhelmed on account of the great grief for her husband, at once fell down on the surface of the earth with all her limbs like a 'champakā' creeper (which falls on the ground when) cut off by an axe. Then that Subhaddā, the wife of the merchant, having composed herself after a moment and crying, weeping and sobbing being surrounded by many friends (*here the rest to be supplied § 11*), performed the worldly

funeral rites of the merchant Vijayamittā. Then at a certain time that Subhaddā, the wife of the merchant also met with death on account of constantly entering into the anxiety (in thinking) about the crossing of the ocean by her husband, the loss of the wealth, the ship-wreck and the death of her husband.

12. Then the police-officers of the city (the protector of the city), having known that Subhaddā, the wife of the merchant, had died, drove away the boy Ujjiyava from his house and having done so gave the house to some one else. Then that boy Ujjiyava, being driven out of his house, began to grow up very impudently in the squares (here the text so to explain §§ 56, down to) parks, gambling houses, courtesan's houses, and workshops. Then that boy Ujjiyava, uncontrolled and uncheck'd as he was, became self-willed, wanton, rude & wild, and became addicted to theft, gambling, and licentiousness. Then at a certain time that Ujjiyava came in contact with the courtesan Kāntiyā and he passed his time enjoying every one and all amusements with the courtesan Kāntiyā. Then at a certain time, when the queen of the King Vijayamittā suffered from a violent pain and the King Vijayamittā was not able to enjoy excellent human enjoyments with his queen. Then at a certain time he put the boy Ujjiyava to be driven away from the house of the queen.

Kāmajyā, and having done so he kept the courtesan Kāmajyā as his own mistress and having done so he enjoyed excellent enjoyments with the courtesan Kāmajyā. Then that boy Ujziyā, being driven out of the house of the courtesan Kāmajyā and being attached, addicted, greedy, deeply loving and thinking of the courtesan Kāmajyā and not getting remembrance attachment and composure of mind in anything else and having his heart fixed upon her, his mind gone to her, his feelings full of her ideas, thinking of her, engaged in *finding out the remedies* to obtain her back, concentrating all his sense-organs upon her and full of the thoughts of her, always awaited the several opportunities (lit. weak points) *of going to the royal house, of taking the advantage* (lit. holes) *of scanty royal retinue and of taking the chance* (lit. drawback) *of seeing her separated from all other persons.* Then at a certain time that boy Ujziyā found an opportunity (lit. weak-point) to *visit* the courtesan Kāmajyā, and secretly entered the house of the courtesan Kāmajyā and having done so he enjoyed with her excellent human enjoyments.

Now, the king Ujyamitta, having taken his bath (*here the rest to be supplied, down to*) expiation and having decorated himself with all ornaments and being surrounded by a ring of men, went to the house of Kāmajyā and *via* done so he saw there the boy Ujziyā.

excellent human enjoyments with the courtesan Kāmjayā, and having done so he, being greatly enraged, contracted his eye-brows in three folds on his forehead (i.e. became much more angry) and made the boy Ujziyaya to be arrested by his men and having done so he gave him a sound beating and made his body broken and shattered by strokes of bones, fists, knees and elbows and having done so he bound him up bending his neck downwards, and having done so he has made him to be brought here in this manner as a person meant for the gallows. In this way, oh, Goyama ! the boy Ujziyaya experiences (here the rest to be supplied §§ 6-7, down to) of acts done previously."

14. Then Goyama said: "Oh, Venerable Sir! where will the boy Ujziyaya go from here after his death at the time of surcease? Where will he be re-born?" Then the Samana replied: "Oh, Goyama having completed his long life of twenty five years the boy Ujziyaya, being impaled this very day at the time when one third part of the day will still remain to pass, will, after his death at the time of surcease, be re-born as a hell-being in the region of Kiyappaddā. Then having afterwards come out from that he will be re-born as a monkey in the families of monkeys at the foot of the mountain Veyabha in the country of Bhāraba situated in this very continent of Jambuddiva. There having completed his juvenile life and being greatly att

addicted, greedily and desirous of the pleasures of lower animals, he will kill young ones of monkeys newly born. Then he, whose actions will be such [who will be intent upon doing actions of this type, who will be possessed of (evil) knowledge of doing such actions, and who will be possessed of such a conduct], will, having met with death at the time of surcense, be re-born as a son in the family of harlots in the city of Indapura situated in the country of Bhārāha in the continent of Jambuddhiva. Then the parents of that boy will cut off his testicles as soon as he will be born and will teach him the profession of an eunuch. Then the parents of that boy after his completion of twelve days after his birth (i.e. after he will be twelve days old) will give him this name of the following description: "Let him be an eunuch named Piyasena." Then that eunuch Piyasena will complete his boyhood, will attain to youth, will become educated and will attain to maturity of age (to be able to enjoy pleasures of life) and will become possessed of excellence and an exquisite body being endowed with form, youth and beauty. Then that eunuch Piyasena having brought under his influence many kings (here the rest to be supplied §§ 5-6, down to) and others by means of the various uses of magic, charms, magic powders, maddening (lit. making fly) their hearts, concealing what is obtained, attracting, captivating their hearts

great human pleasures. Then that eunuch Piyareṇa, whose actions will be such (*here the rest to be supplied*), having committed great sin and having lived the long life of twenty one hundred years and having met with death at the time of surcease, will be re-born as a hell-being in the region Rayṇappahlā. Then he will be re-born among the reptiles, then a *śuśumāra* crocodile and so forth just as in the case of the first *Miyāputta* § 1, down to) the region of hell. Then having afterwards come out from that he will be re-born as a buffalo in the city of *Chanya* situated in the country of *Bhārata* in this very continent of *Jambudhīva*. There at a certain time being deprived of its life by keepers of the pen ("gotthila") he will be re-born as a son in the family of a rich man in that very city of *Champa*. There having completed his household he, in the presence of worthy monks (*here the rest to be supplied including the incident of omniscience, enlightenment, accepting monkhood* (lit. a houseless state), becoming born as a deva in the *Sahanana* heaven just as in the case of the first *Miyāputta*, down to) he shall finish his course."

(*Here the usual Conclusion is to be inserted.*)

End of the second Lecture of the First Book
of the Seventh Aṅga called
Vivāgasūyana.

Third Lecture.

THE STORY OF ABHAGGASENA.

(The Introduction to the Third *Lecture*, in the usual terms, is to be inserted here.)

15. Truly, Jambû at that time and at that period there was a town called Purimatāla which was prosperous (*here the rest to be supplied*). In the north-easterly direction of that city of Purimatāla there was a park Amohadamsaṅḡi. There, there was the temple of the demigod Amohadamsi. In that city of Purimatāla there was a king named Mahabbala. In the north-easterly direction on the frontier of that city of Purimatāla there was situated a forest-settlement of thieves named Sālā which was situated in a corner of a rugged valley of a mountain, which was encircled by a wall-like fencing of bamboo-nets, which was surrounded by a ditch formed by rugged precipices of hills cut, the places of waters in which were inside (i.e. were not easily accessible), the skirts of which were characterised by scarcity of water, in which there were many passages and by-ways between hills, the entry into and exit from which was allowed only to known persons and which was unassailable even by a large number of angry people engaged in preventive service of policemen. In that Sālā, the forest-settlement of thieves, there lived the leader of thieves named Vijaya who was irreligious (*here the rest to be*

supplied down to) [who destroyed, cut, killed and instigated others to kill (living creatures)], who was bloody-handed, whose fame as a thief had reached many cities, who was brave, who was a giver of heavy strokes, who was adventurous, and who hit at the sound of an object. He was irreligious and the foremost champion in wielding a sword. In that Nālā, the forest-settlement of thieves he enjoyed the leadership of five hundred thieves (here the rest to be supplied, down to) passed his time happily.

16. Then, that Vijaya, the leader of thieves was also the shelter (lit. fence) of many thieves, detaches, thieves who break open the knots of bundles (something like pick-pockets), thieves who break open the walls of houses by cutting holes into them, rogues (lit. one who wears a rag, a thief) and of many other thieves whose limbs were cut off (i.e. who were punished for thefts) and who were exiled (and hence undesirable). Then that Vijaya, the leader of thieves, used to torture, kill, threaten, whip and deprive of their houses (lit. residences), wealth, corn, and extort suitable money from the people of the north-easterly direction of the city of Purimatāla, by means of destroying many villages and towns, capturing cattle, taking persons captive, waylaying travellers and breaking open the walls of houses by means of such etc. He used to rob often (lit. every now and

then.) the revenue of the king Mahabbala. That Vijaya, the leader of thieves, had a wife named Khandasiri who was perfect *in all her limbs (here the rest to be supplied)*. The son of that Vijaya, the leader of thieves, born of his wife Khandasiri, was a boy named Abhaggasena whose body was endowed with all the five sense-organs without any deficiency, who had become educated, who had attained to maturity of age *to be ab'le to enjoy pleasures of life,* and who had attained to youth.

At that time and at that period the Samaṇa, the blessed Mahāvira arrived *on a visit* to the city of Purimatāla. The assembly of people went out *to hear him*. The king *also* went out *to hear him*. The Religion was expounded by Lord Mahāvira. The assembly of persons as well as the king returned. At that time and at that period Goyama, the eldest disciple of the Samaṇa, the blessed Mahāvira (*here the rest to be supplied, down to*) descended on the high-road. There he saw many elephants, many horses and men who had their loins girt up and who had put on their armours (*here the rest to be supplied §9*). Amidst those men he saw a man *who was bound up in such a manner that his neck was bent down (here the rest to be supplied §9, down to)* who was being announced (*as an offender*) at every square with the beating of a broken drum. Then, the royal officers made him enter the first

square of the city and having done so they killed before his very eyes eight younger brothers of his father and having done so they, beating him very much by means of the lashes of whips, made him miserably eat very small pieces of flesh (as small as the 'kāgani' or gunjā fruit) and having done so they made him drink the water in the form of blood. After that in the second square they killed before him his eight younger aunts (the wives of those eight younger uncles that were killed). In the same way, in the third square they killed the eight elder brothers of his father, in the fourth his four elderly aunts, in the fifth the sons of his father (i.e. all his brothers excluding himself), in the sixth square the wives (of all the brothers), in the seventh the son-in-laws of his father (i.e. the husbands of his sisters), in the eighth the daughters of his father (i.e. his sisters), in the ninth the grandsons of his father (i.e. the sons of his brothers and sisters), in the tenth the grand-daughters of his father (i.e. the daughters of his brothers and sisters), in the eleventh the husbands of those grand-daughters of his father, in the twelfth the wives of those grandsons of his father, in the thirteenth the husbands of his father's sisters, in the fourteenth his father's sisters, in the fifteenth the husbands of his mother's sister, in the sixteenth his mother's sisters, in the seventeenth the wives of his maternal uncle, and in the eighteenth they killed before him his remaining twenty, count-

eggs, who were paid wages either in cash or in food, used to carry with them every morning axes and pairs of baskets attached to a bamboo-staff and carried on shoulders, and take away from the skirts of the city of Purimitāla, many eggs of the female crows, those of the female owls, those of the female pigeons, those of the "uttibhi" birds, those of the female cranes, those of the female peacocks, those of the female hens and those of many other water animals, land animals and birds etc., and having done so they used to fill up the pairs of baskets attached to a bamboo-staff and having done so they used to go to the place where Ninnaa, the dealer in eggs, was and having done so they took those eggs near that Ninnaa, the dealer in eggs. Then many men of that Ninnaa, the dealer in eggs, who were paid wages either in cash or in food, used to fry, roast and bake those many eggs of the female crows (here the rest to be supplied, down to) the eggs of the female hens and those of many other water animals, land animals and birds etc. in frying pans, baking pans, roasting pans, earthen frying pans and in burning charcoals, and having done so they used to earn their livelihood by selling eggs in the market of the principal street of the town. That Ninnaa, the dealer in eggs, himself, also used to sell tasting and eating was a d o or a u § 10) together with those of the female crows (here the rest to be supplied, down to)




the eggs of the female hens which were baked, roasted and fried. Then that Ninnaa, the dealer in eggs, whose actions were of this type (1) having accumulated great sin and having completed his long life of one thousand years and having met with death at the time of surcense, was re-born as a hell-being in the third region among the hells the maximum duration of life where is said to be seven Sāgarovamas.

18. Then, having afterwards come out from that he was re-born as the son of Vijaya, the leader of thieves, in the womb of his wife Khandasiri, in Sālā, the forest-settlement of thieves. Then at a certain time, when full three months of her pregnancy had passed, this pregnancy-desire of the following description arose in the mind of that Khandasiri, the wife of the leader of thieves : " Blessed indeed, are those mothers who pass their time by tasting and eating abundant food, drinks, articles of eating, articles of taste and wine, having taken their baths, having offered oblations (*here the rest to be supplied, down to*) having made amendments, having decorated themselves with all kinds of ornaments and being surrounded by many friends, caste-fellows, one's own *near relatives*, kinsmen, acquaintances, attendants and women, and many other wives (*lit. women*) of thieves, and who after having taken their meals and after having come to the hall after meals to eat settlements

etc., putting on man's attire and having girt up their loins (here the rest to be supplied § 9, down to) equipped with weapons and missiles, satisfy their pregnancy-desire by filling the sky with a noise excellent (here the rest to be supplied, down to) and as loud as the roaring noise of an ocean, produced by the constant beating of a trumpet blown quickly with shields in hands, swords drawn, brandished quivers placed on the shoulder, bows producing twang, arrows thrown, brandishing of weapons and thigh-like bells suspended and drawn up, and by looking and moving everywhere in all directions in Nāā, the forest-settlement of thieves. Therefore, if I, also satisfy (here the rest to be supplied, down to) I shall also be blessed." Having thought so, she, on account of that pregnancy-desire being not satisfied, (here the rest to be supplied § 10, down to) fell a thinking. Then that Vijaya, the leader of thieves, saw his wife Khandasuri indiscriminate (here the rest to be supplied), and having seen her indiscriminate spoke thus: "Oh, you beloved of the gods! why are you indiscriminate (here the rest to be supplied, down to) have fallen into thinking?" Then that Khandasuri spoke to Vijaya thus: "Oh, you beloved of the gods! after my three months' pregnancy (here the rest to be supplied, down to) I have fallen into thinking." Then that Vijaya, the leader of thieves, having heard this account from his wife, spoke thus: "Oh, you

that Vijaya, the leader of thieves, on the eleventh day after the birth of that boy, got prepared abundant food (4), invited his friends, caste-fellows (and so forth, here the rest to be supplied, down to) spoke thus before those friends, caste-fellows (and so forth) : "Because the pregnancy-desire of this description arose in us (i.e. in the mind of the mother of the boy) when this boy entered the womb therefore let our son be 'Abhagaseva-one having an invincible army (or thieves)-by name. Then that boy Abhagaseva, being taken care of by five nurses (here the rest to be supplied § 12, down to) grew up.

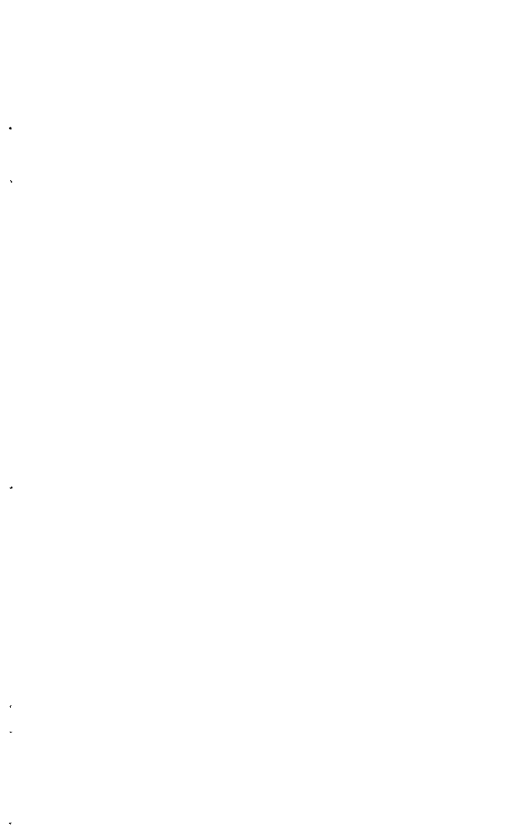
19 Then that boy Abhagaseva completed his boyhood, was married to eight girls by his parents (here the rest to be supplied, down to) was given gifts consisting of eight articles and enjoyed pleasures of life in lofty mansions. Then at a certain time that Vijaya, the leader of thieves, met with death. Then that boy Abhagaseva, crying, weeping and sobbing and being surrounded by five hundred thieves, removed the dead body of Vijaya, the leader of thieves, with great pomp and show and having done so he performed the various worthy funeral rites, and after some time he let his grief mitigated. Then, at a certain time those five hundred thieves crowned the boy Abhagaseva to the great leadership of thieves in Saka the finest settlement of thieves. Then that boy Abhagaseva

they fell at his feet, folded their hands and requested him about that matter. Then that king Mahabbala, having heard and listened to this news from those people of the country, became angry (*here the rest to be supplied, down to*) burning with rage and having contracted his eye-brows in three folds on his forehead sent for the commander of the army and having done so spoke to him thus: "Oh, you, beloved of the gods! go and at once rāḍ Sālā, the forest-settlement of thieves, and capture Abhaggaseṇa, the leader of thieves, alive and bring him to me." Then that commander of the army responded to thus, saying: "As your lordship commands." Then that commander of the army being surrounded by many persons who had their loins girt up (*here the rest to be supplied § 9, down to*) with missiles, and producing a great roaring noise (*here the rest to be supplied, down to*) resembling the roaring of an ocean with the beating of a trumpet blown quickly with shields fastened on hands (*here the rest to be supplied § 18*), went through the midst of the city of Purimatāḍa and having done so proceeded to go to the place where Sālā the forest-settlement of thieves, was situated. Then the spies of that Abhaggaseṇa, the leader of thieves, getting the intelligence about this went to where  forest-settlement of thieves, was and  Abhaggaseṇa, the leader of thieves, having done so and having folded  (*down to*) and spoke thus:

Vivāḡanyam.

§ 19.]

they fell at his feet, folded their hands and requested him about that matter. Then that king Mahabbala, having heard and listened to this news from those people of the country, became angry (here the rest to be supplied, down to) burning with rage and having contracted his eye-brows in three folds on his forehead sent for the commander of the army and having done so spoke to him thus: "Oh, you, beloved of the gods! go and at once raid Sālā, the forest-settlement of thieves, and capture Abhaggaseṇa, the leader of thieves, alive and bring him to me." Then that commander of the army responded to this, saying: "As your lordship commands." Then that commander of the army being surrounded by many persons who had their loins girt up (here the rest to be supplied § 9, down to) with missiles, and producing a great roaring noise (here the rest to be supplied, down to) resembling the roaring of an ocean with the beating of a trumpet blown quickly with shields fastened on hands (here the rest to be supplied § 18), went through the midst of the city of Purimatāla and having done so proceeded to go to the place where Sālā, the forest-settlement of thieves, was situated. Thence the spies of that Abhaggaseṇa, the leader of thieves, getting the intelligence about this, went to where Sālā, the forest-settlement of thieves, was and to where Abhaggaseṇa, the leader of thieves, was and having done so and having folded their hands (as above, down to) and spoke



could not be captured by anybody by a straight (lit. chest to chest) fight even with a very large army of horses, or that of elephants, or that of warriors on foot (i.e. infantry) or that of chariots—or even with an army consisting of *all these* four parts. Therefore, he could be approached only by being taken into confidence by means of negotiations, dissensions (in an enemy's party) and valuable gifts. Those so-called followers of his *who are in his confidence*, who create dissensions among his friends, kinsmen, near ones, relatives, acquaintances and attendants by means of abundant money, gold, excellent rich treasures and wealth, and who frequently send to Abhaggaena, the leader of thieves, costly, rich and valuable presents, will be able to take him into confidence."

20. Then at a certain time that king Mahabala got to be built an excellent and very lofty mansion which was supported on hundreds of pillars, beautiful and charming to look at. Then that king Mahabala, at a certain time, got announced a festival the admission to which was without any fees (*here the rest to be supplied, down to*) and which was to last for ten nights, and having done so he summoned his family-men and having done so he spoke to them thus: "Oh, you beloved of the gods! go to Nali, the forest settlement of thieves, and there having folded your hands (*and so forth, down to*) you should

Vidhanyain.

20.]

many friends and relatives and having taken his
 bath (and so forth, down to) and having
 decorated himself with all kinds of ornaments and
 that abundant food (4) and wine (6) and became
 intoxicated. Then that king Mahabala summoned
 his family-men and having done so spoke to
 thus: "Oh, you beloved of the gods! go
 shut up the gates of the city of Purinatla
 capture Abhagasepa, the leader of thieves
 and bring him to me." Then those sons
 having folded their hands (and so forth
 to) responded to him, and shut up the
 the city of Purinatla and captured Abh
 the leader of thieves, alive and brought
 thus got Abhagasepa. Then that king Mah
 brought as an offender in this
 described above §16). In this way
 Abhagasepa, the leader of thieves
 (here the rest to be supplied,
 fruits of acts done previously."

Then Goyama asked: "Oh,
 where will Abhagasepa, the lea
 after his death at the time of
 will he be re-born?" Then the
 "Oh, Goyama, Abhagasepa, t
 having completed his long
 years and being impaled on
 one third of the day will
 having met with death at

will be re-born in the region of Rāyāṇappabhā, in the hell having maximum *duration of life*. Then having afterwards come out from that he will pass through various worldly existences (*here the rest to be supplied exactly as in the case of the first—Miyāputta, down to*) region of hell. Then having come out from that he will be re-born as a pig in the city of Vānārsi; and there being deprived of life by the killers of pigs, he will be re-born as a son in the family of a rich man in that very city of Vānārsi. There he having passed his boyhood (*here the rest to be supplied, exactly as in the case of the first, down to*) will attain liberation.

(*Here the usual Conclusion is to be inserted.*)

End of the Third Lecture of the First Book
of the Seventh Anga called
Vivagyanam.

Fourth Lecture.

THE STORY OF ŚĀGADA.

(The Introduction to the Fourth Lecture, in the usual terms, is to be inserted here.)

21. Truly, Jambū at that time and at that period there was a town named Sāhanjanī which was possessed of wealth, well-protected and prosperous. Outside that city of Sāhanjanī, in the north-easterly direction, there was a park named Devaramaṇa. There, there was an old abode of the demigod Amoha. In that city of Sahanjanī there was a king named Mahachandra who was as powerful as the mountain Mahayā etc. That king Mahachandra had a minister named Susena who was well-versed in the four expedients of winning over an enemy viz. making negotiations, creating dissensions in an enemy's army, an open attack (i.e. punishment) and bribery etc., and who was proficient in exercising control. In that city of Sāhanjanī there was a harlot named Sadansarā (here her description to be given §5). In that city of Sahanjanī there dwelt a householder Subhadda who was rich (here his remaining epithets to be supplied). That householder named Subhadda had a wife named Bhaddā who was perfect in every way (here the rest to be supplied). That householder Subhadda had a son named Śagada, born of his wife Bhaddā, who was perfect in every way (here the rest to be

supplied). At that time and at that period there arrived on a visit the Samana, the blessed Mahāvira, the assembly and the king went out to hear him, the law was expounded by the Samana, the assembly returned. At that time and at that period Goyama, the eldest disciple of the Samana (here the rest to be supplied § 9, down to) descended in the direction of the high road. There he saw many elephants, horses and men and amidst those men he saw one man, accompanied by a woman, who had his neck bent down (here the rest to be supplied § 9, down to) and who was being announced as an offender by a proclamation. (Here everything to be supplied as before, down to.) The blessed one replied: " Truly, oh Goyama! at that time and at that period there was a city named Chhagalapura in the country of Bhārata in this very continent of Jambuddiva. There, there was a king named Sibugiri who was as powerful as the mountain Mahayā (here the remaining to be supplied). In that city of Chhagalapura there dwelt a shepherd named Ubbānā who was rich (here the rest to be supplied, down to) irreligious (here the rest to be supplied §§ 5-6, down to) difficult to be pleased. That shepherd Ubbānā had many herds of animals such as goats, rams, rojas, bulle, hares, pigs, young deer, lions, deer, parrots, tortoise, animals which are kept in burrows and animals which are kept in thornets, who were kept in a pen. And there many other persons

who were paid wages either in cash or in food, protected and looked after many goats (as above, down to) buffaloes. And many other men of his dwelt in the pen of the goats (here the rest to be supplied). And those many other men of his, who were paid wages either in cash or in food, deprived several hundreds and thousands of goats etc. of their lives, and cut them into pieces and small pieces and brought them to the shepherd Chhania. And those many men of his used to fry, roast and bake those many pieces of flesh of the goats (here the rest to be supplied, down to) buffaloes in frying pans, baking pans, roasting pans, earthen frying pans and in burning charcoals, and then they used to earn their livelihood by selling them in the market of the principal street of the town. And that Chhania, the shepherd, also used to eat those various pieces of flesh of the goats (as above, down to) buffaloes, which were fried, roasted and baked, together with wine.

(6) Then that Chhania, whose actions were of this type (here the rest to be supplied §§ 5-6, down to) having accumulated great (lit. worked) sin and having completed his long life of seven hundred years and having met with death at the time of sunrise was reborn as a being in

who gives birth to dead children). The children which she bore met with death when they were born. Then that shepherd *chhanā* having afterwards come out of the fourth region of hell was re-born in this very city of Sāhanjani as a son in the womb of Bhaddā, the wife of the householder Subhadda. Then that Bhaddā, the wife of the householder, at a certain time when full nine months of her pregnancy were over, gave birth to a son. Then the parents placed that boy under a cart as soon as he was born and caused him to be brought back a second time and gradually protected him, nursed him and reared him up (*here everything else to be understood exactly as in the case of Ujzayya § 12, down to*): 'because we placed this son under a cart as soon as he was born therefore let this son of ours be 'Sagula' by name.' (*Here the rest is to be reproduced exactly as in the case of Ujzayya § 12, down to*) Subhadda met with death in Lavana-sumbhā and the mother of the boy also met with death. And he (*i.e.* Sagula) was driven out of his house. Then that boy Sagula being driven out of his house began to grow up very happily in the square (*here the rest to be reproduced exactly as in the case of Ujzayya § 13, down to*) he came in contact with the courtesan Sudarivandā. Then that minister Dusepa, at a certain time, got that boy Sagula to be driven out of the house of the courtesan Sudarivandā and he kept the courtesan Sudarivandā as his own

mistress and enjoyed excellent human pleasures with the courtesan Sudarisanā. Then that boy Śagada being driven out of the house of the courtesan Sudarisanā and (here the rest to be reproduced exactly as in the case of Uṅgaya § 13, down to) not getting remembrance etc. in anything else, at a certain time, secretly entered the house of Sudarisanā, and having done so he enjoyed excellent pleasures with Sudarisanā. Now, the minister Susena having taken his bath (here the rest to be supplied, down to) having decorated himself and being surrounded by a ring of men went to where the house of the courtesan Sudarisanā was situated, and having done so he saw the boy Śagada enjoying excellent pleasures with the courtesan Sudarisanā and having done so, he, being greatly enraged (here the rest to be supplied, down to) and burning with anger, contracted his eye-brows in three folds on his forehead (i.e. became much more angry), got the boy Śagada to be arrested by his men (here the rest to be supplied § 13, down to) he bound him up bending his neck downwards and having done so he went to where king Mahachanda was and having done so and having folded his hands he spoke thus : " Truly, oh, lord ! the boy Śagada has offended my inner-apartment." Then that king Mahachanda spoke thus to the minister Susena : " Oh you beloved of gods ! you may yourself punish the boy Śagada." Then that minister

Susena, being permitted by king Mahachanda, has thus ordered the boy Sagada and the courtesan Sudarisanā to be brought to the place of execution. Truly, in this way oh, Goyama! the boy Sagada experiences *the fruits of acts done previously.*"

23. Then Goyama asked: "Oh, Venerable Sir! where will the boy Sagada go after his death? Where will he be re-born?" Then the Samāṇa answered: "Oh, Goyama! having completed his long life of fifty seven years the boy Sagada, being made to embrace an iron statue of a woman strongly heated and hence become just like a burning fire *at the time* when one third part of this very day will *still* remain to pass, will after his death at the time of sunrise, be re-born as a hell-being in the region of Rayanappabhā. Then having afterwards come out from it he will be re-born as a twin in the family of a Matanga—a low-caste in the city of Rāyagūha. Then the parents of that boy after his completing the twelfth day *after his birth* will give him this name of the following description true to its sense: 'Let our son be Sagada by name and our daughter Sudarisanā by name.' Then that boy Sagada having completed his boyhood will attain to youth; and that daughter Sudarisanā having completed her girlhood will attain to youth and will be possessed of excellence and an exquisite body on account of being embraced with love.

youth and beauty. Then that boy Śagala being enamoured of Śudarisapī on account of her form youth and beauty will enjoy with Śudarisinā excellent human enjoyments. Then at a certain time that boy Śagala will attain to the position of a cattle-entrapper. Then he will be a cattle-entrapper irreligious (*h. e. the rest to be supplied, §§ 5-6, down to*) difficult to be pleased and he, whose actions will be of this type (*here he is to be described exactly as the cattle-entrapper Gotasari § 11*) having accumulated great sin and having met with death at the time of surcease, will be re-born as a hell-being in the region of Raynapabbhā. *Then he will wander into the worldly existence down to hell as in the case of Mivāpotta or Ujjuvya.* Then having afterwards come out of that he will be re-born as a fish in the city of Vanarasi, and there being killed by fishermen he will be re-born as a son in the family of a rich man in that very city of Vānārasa. *Then he will get enlightenment, will become averesi to worldly life, will accept monkhood will, after his death at the time of surcease, be re-born as a god in Sahanma heaven and will ultimately get liberation in the country of Mahāvohā.*"

(*Here the usual Conclusion is to be inserted.*)

End of the Fourth Lecture of the First Book
of the Seventh Anga called
Vivāgasūyam.



Fifth Lecture.

THE STORY OF BAHASSADATTA.



The Introduction to the Fifth Lecture, in the
(to be inserted here.)

21. that time and at that
... Kosambi which
... Outside
... and a
... of Kosambi
... as
... the red
... Miyā-
... ayāta,
... who was
... busy
...
... queen

... a family priest
... the Kusavya
... First
... wife
... and a son
... Vasubhatta who
... At that time
...
... covered
...
... in the direction of

the high road, and there he saw (exactly as before § 9, down to) elephants, horses and a man amidst the crowd of men. The same thought occurred to him and asked exactly as before the account of that man's former birth, and reverend Mahāvira replied: " Truly, oh, Uvyaṃ! at that time and at that period there was a city named Savvattobhadda in the country of Bhārāṣi in this very continent of Jambu, which was prosperous, well-protected and happy. In that city of Savvattobhadda there was a king named Jiyasattū. That king Jiyasattū had a family priest named Mahesarlatta who was well-versed in Ruvveya—Ugveda (4) down to Atthavāṇa—Attharvaveda. Then that family-priest Mahesarlatta, for the increase of the strength and kingdom of king Jiyasattū, got captured every morning one son of a Brahmin, one son of a Kshatriya, one son of a merchant-Vaiśya, and one son of a low-caste—Sūdra, and got their hearts to be taken out while they were actually alive and, thus gave offerings for the well-being of king Jiyasattū. Then that family priest Mahesarlatta used to get captured and get the hearts to be taken out, of two Brahmins, two Kshatriyas, two Vaiśyas and two Sūdras on the eighth and the fourteenth days of the month, four Brahmins, Kshatriyas, Vaiśyas and Sūdras every four months, eight every six months and sixteen every year. And, whenever king Jiyasattū was engaged in fighting with his enemy's army, the family-priest Mahesarlatta used to get captured ei-

hundred Brahmin boys, eight hundred Kshatriya boys, eight hundred Vais'ya boys and eight hundred S'udra boys and used to get their hearts to be taken out while they were alive, and, thus gave offerings for the well-being of king Jiyasatta, and then that enemy's army was either forthwith routed or repulsed.

25 Then that family priest Mahesarlatta whose actions were of this type (*here the rest to be supplied* §§ 5-6) having accumulated great sin and having lived his long life of thirty hundred years and having met with death at the time of surcease was re-born in the hell in the fifth region, the maximum duration of life where is seven on Sagaravanas. Then having afterwards come out of it he was re-born as the son of the family priest Somelatta by his wife Vasulata in the very city of Kosambi. Then the parents of that boy after his completing the twelfth day after his birth were told this name of the following manner:— "Because this our boy is the son of the priest Mahesarlatta who was a Vais'ya and who had committed the crime of killing the hearts of the Brahmins, Kshatriyas, Vais'ya and S'udras, therefore he is born in the city of Kosambi as the son of the priest Somelatta and his wife Vasulata. Therefore he is to be named as Jiyasatta." Then the parents of that boy after hearing this name of the boy were glad and named him as Jiyasatta. Then the boy Jiyasatta grew up and became a king and he was called as Jiyasatta. Then he was a very cruel king and he used to get the hearts of the Brahmins, Kshatriyas, Vais'ya and S'udras to be taken out while they were alive and he used to give offerings for the well-being of himself and his kingdom. Then his army was either routed or repulsed.

with him, brought up with him, and who played with him in dust. Then at a certain time that king Sayāniya met with death. Then that prince Uḍāyana crying, weeping and sobbing and being surrounded by many kings (*here the rest to be supplied* § 11, down to) merchants and others, removed the dead body of king Sayāniya with great pomp and show and performed the various worldly funeral rites. Then those many kings (*as above, down to*) merchants lavishly coronated that prince Uḍāyana as their king. Then that prince Uḍāyana became a king *as powerful as the mountain Mahayā* (*here the rest to be supplied*). Then that boy Bahasvadatta had free access to all places, all regions and even to the inner apartments as he was performing the duty of the family priest of king Uḍāyana. Then that family priest Bahasvadatta entering the inner-apartments at any proper or improper, not old or old time, at night or at twilight, at a certain time, fell into evil connection with the queen Paumāvati, and enjoyed excellent pleasures with

men, and having done so he has thus got him to be brought here to the place of execution. In this way oh, Goyama! the family priest Bahassaidatta experiences (*here the rest to be supplied §§ 6-7, down to*) of acts done previously."

Then Goyama asked: "Oh, Venerable Sir, where will the boy Bahassaidatta go having met with death here? Where will he be re-born?" Then the Samana answered: "Oh, Goyama! the family priest—the boy Bahassaidatta, having lived his long life of sixty four years and being impaled this very day *at the time* when one third part of the day will still remain to pass and having thus met with death at the time of surcease, will be re-born in the region Ravanappabhā. Then he will wander into worldly existences down to the region of hell and then having afterwards come out from that he will be re-born as a deer in the city of Harthanaura. There he, being killed by hunters, will be re-born as a son in the family of a rich merchant in that very city of Harthanaura. Then he, *after* enlightenment (*here the rest to be supplied as in the case of Mogyutta, down to*) will be re-born in a celestial car in the Scharanya heaven and will get liberation in the country of Mahāvibhā.

(*Here the actual Conclusion is to be inserted.*)

End of the Fifth Lecture of the First Book
of the Seventh Anga called
Vidhanyam.



Sixth Lecture

THE STORY OF NANDIVADDHANA (OR NANDIS)

(The Introduction to the Third Lecture in usual terms, is to be inserted here)

26. Truly Janbu at that time and at that period there was a city named Mahurā, a prince called Bhandira, a demigod named Sudānandya, named Sivalina. He had a wife named Anandhūri. They had a son named Nandivaddhana who was perfect in every way and was as the crowned prince. That king Sivalina had a minister named Subandhu who was well-versed in all the four expedients of winning over an enemy viz. negotiations, dissensions (As in the rest to be supplied § 21) That minister Subandhu had a son named Bahumittapatta who was perfect in every way. That king Sivalina had a barber named Clatta. As he was performing shaving and diverse duty of a barber to king Sivalina, he had free access to all places, all regions and even to the harem. At that time and at that period (As in the rest to be supplied § 9, down to), descended in the direction of the high road and saw several as before § 9) elephants, horses and men. And as he thus went he saw a man (As in the rest to be supplied § 9, down to) sitting on a rock and was very angry. Then the king Sivalina

which resembled a burning flame (i.e. which was red hot), and then they lavishly coronated (!) him who was amidst those men in various ways by *strongly* heated iron jars which, therefore, resembled a burning flame, some of which were filled with *melted* copper, some with *melted* tin, some with *melted* lead, some with water mixed with *chunan* and some with oil mixed with salts or acids. Then they made him put on a red hot (lit. resembling a burning flame) necklace consisting of eighteen strings, then a *red hot* necklace of nine strings (*here the rest to be supplied, down to*) a *red hot* 'patta'-an ornament for the forehead-and then a *red hot* crown. Then the following thought (*here the rest to be supplied exactly as in § 10, down to*): *The similes* answered: "Leut, oh toyama! at that time and at that period there was a city named Shapura, in the country of Bharata in this very continent of Jambudhya, which was prosperous, well-protected and happy. In that city of Shapura there was a king named Shabha. That king Shabha had a *juice* named Duggahya who was irreligious (*here the rest to be supplied, down to*) difficult to be pleased. That ruler had those articles, for use in the jail for extraction of prisoners, of the following description viz. many iron pots—*some* of which were full of copper, some full of tin, some full of lead, some full of water mixed with *chunan* and some full of oil mixed with salts or acids *all of which* were kept burning or lit.

That jailor Dujjohana had many 'uttivās'-big earthen pots with their necks like those of camels—some of which were filled with the urine of horses, some with that of elephants, some with that of cows, some with that of buffaloes, some with that of camels, some with that of goats and some with that of rams and *all of these* were completely filled. That jailor Dujjohana had many heaps and collections of hand-cuffs, fetters for feet, 'hadi'-massive wooden frames to fasten on the feet of a prisoner, shackles and iron chains which were lying scattered. That jailor Dujjohana had many heaps and collections of many bamboo-creepers, cane-creepers, turairod-creepers, whips with fine leatheren straps, ordinary whips and straps made from hemp. That jailor Dujjohana had many heaps and collections of slabs of stones, sticks, clubs and small anchors of iron or stone. That jailor Dujjohana had many heaps and collections of threads, ropes, nooses and ropes made of hair. That jailor Dujjohana had many heaps and collections of swords, knives, razor-blades and 'Lalambach rajatta'—kinds of weapons. That jailor Dujjohana had many heaps and collections of iron nails, bamboo-pegs, leatheren straps and weapons resembling scorpion strings—'atlapalla.' That jailor Dujjohana had many heaps and collections of small needles, big needles and small iron clubs. That jailor Dujjohana had many heaps and collections of small razors for shaving, small razors for cutting of nails, nail-cutters, cutters of tails

and blades of Darbha grass. Then that jailor got captured many thieves, debauches, pick-pockets, king's offenders, debtors, killers of children, killers of persons by taking them into confidence, gamblers and rogues, and having done so he made them lie on their backs, made them open their mouths with an iron bar and made some of them drink melted copper, some melted tin, some melted lead, some heated water mixed with chunnam, some heated oil mixed with salts or acids and some he made to bathe with that very oil. He made others lie down on their backs and made some drink the urine of horses, some that of elephants, (here the rest to be supplied as above, down to) and some that of rams. He made others fall down on their body and to some he gave lashes of whips with a 'chhola chhola' sound, to some he gave excessive pain with the same, some he handcuffed, some he fastened with fetters on feet, some he fastened on 'hacks,' some he put into shackles, he forced some to contract and break their limbs etc., some he chained with iron chains, he cut off the hands of some (and so forth, down to) some he wounded with weapons, some he got to be beaten by a unit of hundred creepers (here the rest to be supplied as above, down to) and some with strips made from hemp. Others he made to lie down on their backs, and got slabs of stones to be put on their bodies and then got sticks to be put upon those slabs and having done so he asked the first to give a good clapping to the other two and some

of them he got to be bound in hand and feet by means of threads (here the rest to be supplied as above, down to) ropes made of hair and then put them down in a well with their heads down and made them drink water, some he caused to bleed by means of swords (here the rest to be supplied as above, down to) 'kalundachilrupattas' and made them bathe with mud mixed with salts or herbs, some he made to thrust nails and bamboo-spears on their foreheads, collar bones, elbows, knees and heels and made them 'trust on the remaining parts' then having their weapons resembling scorpion stings, made to thrust needles and blades of Parlika grass on the fingers of their hands and feet by means of small hammers and made them rub on the ground, some he caused to bore in their body by means of small pipes (here the rest to be supplied as above, down to) and others made them cover their bodies with wet Dandia and Kusa grass and made them sit in the sun shade and when they (the Dandia and the Kusa grass) were dry, pulled them out (so that the skin would be cut) and made them to 'chhala chhalla' sound!

hell the maximum duration of life where is twenty two Sāgarovatas.

27. Then having afterwards come out from that he was born as a son in the womb of Bandhusiri the queen of the king Siridāma in this very city of Mahurā. Then Bandhusiri, after full nine months *in her pregnancy* were over (*here the rest to be supplied, down to*) gave birth to a son. Then after his completion of the twelfth day *after his birth* his parents gave him this name of the following description: "Let our son be 'Nandisena' by name." Then that prince Nandisena being surrounded by five nurses (*here the rest to be supplied § 12, down to*) began to grow up. Then that prince Nandisena completed his boyhood (*here the rest to be supplied § 12, down to*) became a youth and became a crowned prince. Then that prince Nandisena, being greedy of the kingdom (*here the rest to be supplied, §§ 5-8, down to*) having, desired to kill king Siridāma (his own father) and wished to himself enjoy and protect the royal sovereignty. Then the prince Nandisena awaited the several opportunities (i. e. weak points, holes and drawbacks) of killing king Siridāma. Then that prince Nandisena not getting any opportunity (i. e. weak point) of killing king Siridāma, at a certain time, sent for the barber Chitta and having done as usual to him, thus: "Oh, you beloved of the gods! you have got five arrows in all places, all round and

the sores which were oozing out pus and blood, from whose ears and nose water was oozing out, who was every moment vomiting out morsels of pus, blood and worms, who was producing harsh and piteous unpleasant voice, whose path was difficult to be approached on account of a collection of swarms of flies, whose head was greatly full of sores, who had put on patched rags, who had in his hand a broken earthen cup—'mallaga' and a broken earthen pot, and who was making his livelihood by begging (lit by saying 'give me food') at every house. Then reverend Goyama wandered *for alms* in high as well as low families and accepted enough of it and went out of the city of Pāḷalasyūla and went to where the blessed Samana, *Mahāvīra, vaś*, showed him the way and showed it to him again and again and being permitted by the Samana (*here the way to be sought, down to*) he took food without any demand or asking for that food, but simply to keep himself alive, as a snake takes to the hole (i.e., he took his food as it without asking, but not to touch the earthen of his vessel, *the way of the snake, just as a snake enters into its hole without touching the side of the hole*), and passed his time by making his *śānti* (i.e., self-control and patience).

Then reverend Goyama on a second occasion at the time of breaking the two days' fast (lit. the fast in which six meals are cut off) in the

first 'Porasi'—a period of three hours (lit. human shadow used to indicate time) engrossed in the study of sacred texts (*here the rest to be supplied* § 9, down to) entered the city of Pādālasanḍa by the southern gate and saw that very man suffering from itching (*here the rest to be supplied exactly as above, down to*) passed his time by making himself engrossed in self-control and penance. Then on a third occasion that Goyama at the time of breaking the two-days' fast (*here the rest to be supplied exactly as above, down to*) entered the city of Pādālasanḍa by the western gate and saw that very man who was suffering from itching (*here the rest to be supplied*). Then on a fourth occasion at the time of breaking the two days' fast he entered through the northern gate (*here the rest to be supplied as above*) and saw that very man. Then the following idea occurred to him: "Oh this man (*here the rest to be supplied* § 4, down to) of acts done previously, and spoke thus: "Truly, oh, Venerable Sir! I, at the time of breaking the two days' fast (*here the rest to be supplied as above, down to*) for wandering for alms went to where the city of Pādālasanḍa was and having done so I entered Pādālasanḍa by the eastern gate. There I saw a man who was suffering from itching (*here the rest to be supplied as above, down to*) making his livelihood by begging. Then on the second occasion of breaking the two days' fast I entered through the southern gate. Then

on the third occasion of breaking the two days' fast I entered through the Western gate. In the same manner on a fourth occasion at the time of breaking the fast I entered through the northern gate and saw that very man who was suffering from itching (*here the rest to be supplied as above, down to*) making his livelihood by begging, and an idea occurred to me of asking your Lord about his previous birth." Then the Samana answered: "Truly, oh, Goyama! at that time and at that period there was a town named Vijayapura, in the country of Bharaha in this very continent of Jambuddiva, which was prosperous, well-protected and happy. In that city of Vijayapura there was a king named Kagaraha. That king Kagaraha had a physician named Dhannantari who had studied the eight branches of the science of medicine. They are as follows: (1) the science of nursing children, (2) the science of medicine dealing with the cure of the diseases of nose, ear etc., (3) the science of surgery, (4) the science of the cure of today diseases, (5) the science of cure for poisons, (6) the science of warding off evil spirits, (7) the science of elixirs of life, and (8) the science of the medicine to secure manly power. He was a skilful hand, he was a happiness-giving hand and he was a quick hand. Then that physician Dhannantari used to prescribe great preparations to king Kagaraha, to his harem, and to many kings (*here the rest to be supplied §§ 5-7, down to*) merchants, and to many work persons, etc."

persons, patients, diseased persons having guardians or no guardians, and to the ascetics, Brahmins, beggars, beggars carrying human skulls as their begging bowls, beggars in rags, and to other sick persons. To some of these he prescribed the flesh of fish, to some that of a tortoise, to some that of a crocodile, to some that of an alligator, to some that of a 'sutasmāra' crocodile, to some that of a goat; in this way to others that of a ram, a 'rojta,' a hog, a deer, a hare, a cow or a buffalo; to some that of a 'tittira' bird, to some that of sparrows, 'lavaka' birds, pigeons, hens, peacocks and that of many other water animals, land animals and birds (lit animals moving in the sky) etc.; and that physician Dhannantari, himself, used to eat and taste the flesh of those many fish (*here the rest to be supplied as above, down to*) that of peacocks and that of many water animals, land animals and birds, which was fried, baked and roasted together with wine (6).

Then that physician Dhannantari, whose actions were of this type, having accumulated great sin and having lived his long life of thirty two hundred years and having met with death at the time of surcease, was re-born in the sixth region of hell the maximum duration of life where is twenty two Nāgarovamas.

Now, the house wife Gangadatta was 'Āyamudayi (a woman who gives birth to dead children) She gave birth to children who

form the great (lit. rich or costly) worship of the demigod Umbarlatta with flowers, and having prostrated at his feet on my knees, to beg his favour (thus) : "Oh, you beloved of the gods! if I shall give birth to a son or a daughter I shall make additions to (the property of the deity for) wor-ship, gifts, share of profit, and permanent capital. *It would be good to beg his favour in this way.*" She thought so, and having done so, the next morning (*here the rest to be supplied as above, down to*) shining, she went to where the householder Śāgaralatta was and having done so she spoke thus to the householder Śāgaralatta : "Truly, oh, you beloved of the gods! I am enjoying with

sanda and having done so went to where a pond was and having done so brought many flowers, garments, scents, garlands and ornaments on the bank of the pond, and having done so she plunged into the pond and took her bath in it and enjoying in the water she completed her bath, put on 'Kautaka' marks (marks on the cheek, forehead etc. to ward off evil), auspicious things like curds and rice-grains and performed expiatory rites, kept her clothes wet after bath (doing which at the time of worship is considered specially sanctifying) and came out of the pond, and took those flowers et., and having done so, she went to where she abode of the demigod Umbarulatta was and at his sight (i.e. of course, at the sight of the idol of the deity) bowed down to him and having done so she touched him with a bunch of wool, wiped him off with it, sprinkled him with a stream of water and then wiped off his body by a scented, soft and delicate piece of cloth and having done so she dressed him with white garments and decorated him with excellent (i.e. costly) flowers, garments, garlands, scents, ointments and waved (lit. burnt) the incense before him and spoke to him thus: "Oh, you beloved of the gods! if I shall give birth to a son or a daughter" (here the rest to be supplied as above down to) begged his favour and having done so she returned into that very direction from which she came.

Now that physician Dhautantari, having

afterwards come out of that well, was born as
 a son in the womb of the housewife Gangadattā
 in the city of Pādalaśanda in this very continent
 of Jambuddīva. Then when full three months of
 her pregnancy were over the following thought
 occurred to that housewife Gangadattā : " Blessed,
 indeed, are those mothers (here the rest to be
 supplied as above, down to) they have well-
 earned the fruits of their human lives who get
 prepared abundant food, drinks, eatables and
 articles of taste, and having done so, being
 surrounded by many friends (here the rest to be
 supplied as above, down to) and having taken
 that abundant food, drinks, eatables and articles
 of taste, go through the midst of the city of
 Pādalaśanda and having done so go to where the
 pond is, and having done so plunge into
 the pond and having taken their bath (here
 the rest to be supplied as above, down to)
 having performed expiatory rites eat that
 abundant food, drinks, eatables and articles of
 taste together with many friends, caste-fellow-
 (here the rest to be supplied as above, down to)
 satisfy their pregnancy-desire. " She thought so and
 having done so, the next day (here the rest to be
 supplied, down to) when the sun was shining
 she went to where the householder Naganātha
 was and having done so she spoke to the house-
 holder Naganātha thus " Blessed are those
 mothers (here the rest to be supplied as above
 down to) satisfy their pregnancy-desire etc

Therefore, I wish (*here the rest to be supplied as above, down to*) to satisfy *my pregnancy-desire.*" Then that householder Sāgardatta approved of this desire of his *wife* Gangadattā. Then that Gangadattā, being permitted by the householder Sāgardatta, got prepared abundant food, drinks, eatables and articles of taste and wine (6), and got to be taken with her many flowers (*and so forth as above, down to*) and being surrounded by many (*and so forth as above, down to*) took her bath and having given offerings *went* to where the abode of the demigod Umbaradatta was (*and so forth as above, down to*) waved (lit. burnt) incense and went to where the pond was. Then, those friends (*and so forth as above, down to*) women decorated Gangadattā, the wife of the householder, with all *kinds of* garments and ornaments. Then that housewife Gangadattā satisfied her pregnancy-desire *by eating* that abundant food, drinks, eatables and articles of taste together with wine (6) in the company of those friends and cast-fellows as well as many other ladies of the city, and having done so she returned into that *very* direction from which she came. Then that Gangadattā, the wife of the householder, whose pregnancy desire was satisfied, bore that fetus *very* happily. Then that housewife Gangadattā, when full nine months of her pregnancy were over (*here the rest to be supplied, down to*), gave birth to a son. Then his (i.e. the son's) parents performed 'Tharavijā' (*here the rest to be*

supplied § 18, down to): "Because this son was obtained by us through the favour of the demigod Umbaradatta therefore let the son be 'Umbaradatta' by name." Then that boy Umbaradatta being nursed by nurses began to grow up. Then that householder Sagaradatta met with death at the time of surcease (exactly as in the case of the merchant Vijayamitta § 12). Gangadattā also met with death like Subhadda (§ 12). Umbaradatta was driven out (here everything to be understood as in the case of Vijayaya § 12). Then at a certain time sixteen diseases simultaneously attacked the body of that boy Umbaradatta. They are as follows:— 1. asthma, 2. cough (here the rest to be supplied §§ 5-6, down to) leprosy. Now that boy Umbaradatta, being attacked by the sixteen diseases, thus wanders with his hands dangled (here his description to be given as before). In this way, oh, Goyama! Umbaradatta experiences (here the rest to be supplied §§ 6-7, down to) of acts done previously. Then Goyama asked: "Where will the boy Umbaradatta go after having met with death at the time of surcease? Where will he be re-born?" Then the Samana answered: "Oh, Goyama! the boy Umbaradatta, having lived his long life of fifty-two years and having met with death at the time of surcease, will be reborn as a bell-bearing in the region of Rayarajputā. Then he will wander into wealthy existence (exactly as in the case of Miyaputta, down to) will be reborn in

the neck of Soriyadatta, being tired (*here the rest to be supplied 5-6, down to*) went into that very direction from which they came. Then that fisherman Soriyadatta, who was abandoned by doctors and to whom medicines were of no avail, being greatly tormented by that pain has become emaciated (*here the rest to be supplied as before, down to*) wanders. In this way oh, Goyama ! Soriyadatta experiences (*here the rest to be supplied § 13, down to*) of nets done previously." Then Goyama asked "Oh, Venerable Sir ! where will the fisherman Soriyadatta go having met with death here at the time of surcease ? Where will he be re-born ?" Then the Samanāḥ answered : "Oh, Goyama ! having lived his long life of seventy years and having met with death at the time of surcease, *he will be re-born* in the region of Rāyanappabbhā and will wander into worldly existence exactly as in the case of Miyāputta down to the region of hell, and then having afterwards come out of it he will be re-born as a fish in the city of Hatthunāura. Then being killed by fishermen *he will be re-born* in that very city as a son in the family of a rich merchant, will get enlightenment, will go to Sohamma heaven and will be finally liberated in the country of Mahāvideha.

(*Here the usual Conclusion is to be inserted.*)

End of the Eighth Lecture of the First Book
of the Seventh Anga called

VIVĀGASŪYAMA.

The Ninth Lecture.

THE STORY OF DEVADATTĀ.

(The Introduction to the Ninth Lecture in the usual terms, is to be inserted here.)

30 Truly, oh, Jambū ! at that time and at that period there was a city named Rohidāa which was prosperous, well protected and happy. In it there was a park called Pūdhavivādānsāa, a demigod named Dharaṇa, a king named Vesamaṇḍhatta, his queen named Sīri and the boy Pāsamaṇḍi who was the crowned prince. In that city of Rohidāa there dwelt a householder named Datta who was rich and prosperous. He had a wife named Kanhasīri. That Datta had a daughter named Devadattā by his wife Kanhasīri, who was perfect in every way (here the rest to be supplied, down to) possessed of excellence and having an exquisite body. At that time and at that period Lord Mahāvīra arrived on a visit (here the rest to be supplied § 3-4, down to) the assembly returned. At that time and at that period the eldest disciple of the Saṃnaya who was observing the two days' fast (here the rest to be supplied § 9, down to) entered in the discussion of the high road and the elephants, horses and men (exactly as in § 2) and amidst those men he saw a woman who was blind with her neck bent down, whose eyes and nose were cut off (here the rest to be supplied § 9, down to) being layed on the yallows. Then the following plea occurred to Ājīṇḍa (and went

was made in the year of 10, down to) great
 four with Kumbha but this was the woman
 as her parents birth. The women answers
 "Truly, the woman at that time and at that
 point there was a very famous kingdom in the
 country of Bharata in the very continent of
 Jambudwipa which was prosperous, and protected
 as I know Mahasena was its king. That
 king Mahasena had an inner-courtyard consisting
 of two thousand queens such as Dāmasī and
 others. That king Mahasena had a son named
 Śhasana, the prince by his wife Dāsasī, who was
 perfect in every way and who was the crowned prince.
 Then at a certain time the parents of that prince
 Śhasana got to be kind for him the excellent
 palace which were built there their remaining
 epithets to be supplied. Then at a certain time
 they made the prince Śhasana accept the hands of
 five hundred excellent princesses such as Dāmasī and
 others in one and the same day. Then they offered
 him excellent gifts in five hundreds. Then that
 prince Śhasana enjoyed with those five hundred
 queens such as Dāmasī and others. Then at a certain
 time that king Mahasena met with death. Then
 Śhasana removed the dead body of his father
 (here the rest to be supplied § 23, down to) he
 (Śhasana) became the king as powerful as the
 mountain Malayā. Then that king Śhasana being
 greatly enamoured of (4) the queen Dāmasī did not
 honour or pay heed to the other queens and passed
 his time in this way (without honouring or paying

heed to them). Then the four hundred ninety nine (499) mothers of those remaining four hundred and ninety nine queens, having got the intelligence about this matter that the king Sīhasēna, their husband, thus, being greatly enamoured of the queen Sāmā, did not honour or pay heed to their daughters and passed his time without honouring or paying heed to them, *thought thus* : "It is good for us therefore, to kill the queen Sāmā by means of fire, poison or weapons." They thought so and awaited the *several* opportunities (lit. intervals, weak-points and holes) of *killing* queen Sāmā. Then that queen Sāmā, getting intimation about this matter spoke thus : "Truly, oh lord ! the five hundred mothers of my five hundred co-wives having got the intelligence about this matter and so forth as above (down to) spoke thus to each other : Truly, Sīhasēna *there the rest to be supplied as above, down to*) await the opportunities. Therefore, I don't understand by what wretched death they will kill me," and having done so she, greatly afraid as she was, went to where the Angulomāla was made of a cotton or linen where queens pass their time when an enemy was and having done so she began to brood over the matter being depressed at heart. Then the king Sīhasēna, coming to know about this matter, went to where the Angulomāla was and when queen Sāmā was and having done so he found queen Sāmā brooding over the matter being depressed at heart, and having done so he spoke thus : "Oh, you, beloved of my people ! why

do you brood over being depressed at heart?" Then that queen Sāmā, being thus spoken to by king Sihasena, spoke thus to king Sihasena breathing angrily." Truly, oh, lord! The four hundred ninety nine mothers of my four hundred ninety nine co-wives having got the intelligence about the matter that Sāmā (and so forth as above, down to) summoned each other and spoke thus: "Truly king Sihasena, being greatly enamoured of queen Sāmā, does not honour our daughters and they, therefore await the opportunities of killing me. Therefore, I don't know by what wretched death they will kill me and therefore being greatly afraid I brood over." Then that king Sihasena spoke thus to queen Sāmā: "Oh, you, beloved of the gods! do not be dejected at heart and brood over. I shall so try that there will be no pain or trouble to you from anywhere." And thus he consoled her by those sweet (6) words and then returned, and having done so he summoned his family men and having done so he spoke to them thus: "Oh, you, beloved of the gods! go and erect a lofty mansion outside the city of Supatṭha which would be supported on hundreds of pillars, which would be pleasant to look at (4) and report to me about the carrying out of this order. Then those family-men with folded hands (here the rest to be supplied, down to) responded to this and having done so they erected a lofty mansion in the western direction which was supported on hundreds of pillars and which was pleasant (4),

other side, king Vesamanadatta, having taken his bath (and so forth §18, down to) having decorated himself and having mounted a horse, passed, while wandering in the course of his horse-ride, in the vicinity of the house of the householder Datta. Then that king Vesamana, (and so forth as above, down to) while passing in the vicinity, saw the girl Devadattā playing with a golden ball in an open space; and being struck with wonder at the youth and beauty of the girl Devadattā, he summoned his family men and having done so he spoke thus : " Oh, you beloved of the gods ! whose daughter is this girl and what is her name ? " Then those family-men, having folded their hands, spoke thus to king Vesamana " Oh, lord ! she is a girl named Devadattā, the daughter of the householder Datta born of his wife Kannasiri, and she is possessed of excellence and an exquisite body on account of form, youth and beauty. Then that king Vesamana, after having returned from his horse-ride, summoned his men who were in his confidence and trustworthy, and having done so he spoke to them thus : " Oh, you beloved of the gods ! go and get (lit. choose) the girl Devadattā, the daughter of Datta born of his wife Kannasiri, as the wife of the crowned prince Pāṇḍurāsi even if she requires a dowry of my whole kingdom. Then those men, who were in his confidence and trustworthy, being greatly pleased on account of being thus

Vivāgasuyam.

30.]

spoken to by king Veramaṇa, responded to his words with folded hands and so forth, and having done so, they, having taken their bath (and so forth § 18, down to) and having put on excellent garments and ornaments, went to where the house of Datta was. Then that householder Datta saw those men coming and having done so and being greatly pleased, he got up from his seat and having done so he moved seven or eight steps forward and honoured (lit. invited) them with seats, and having done so he spoke thus to those confidential and trustworthy persons who were seated on excellent comfortable seats. " Oh, you beloved of the gods ! tell me what is purpose of your coming here. " Then those king's men spoke thus to the householder Datta : Oh, you beloved of the gods ! we propose (lit. propose) the girl Devadattā, your daughter born of your wife Kanhasirī, as the wife of the crowned prince Piśanandi. Therefore, if you think oh, you beloved of the gods ! that this union (of Piśanandi and Devadattā) is proper, good, praiseworthy and suitable, then give Devadattā as wife to the crowned prince Piśanandi, and to oh, you beloved of the gods ! what dowry should we give ? Then that Datta spoke thus to the confidential and trustworthy men (Oh beloved of the gods this itself is the dowry)

with abundant flowers, garments, scents, garlands and ornaments and having done so he dismissed them. Then those confidential men went to where king Vesamana was and having done so they revealed to him this account. Then at a certain time that householder Datta got prepared, on an auspicious 'tithi' (a lunar day), 'karana' (a division of the day, there being eleven karanas), day, lunar mansion and moment, abundant food (1) and having done so he invited his friends, caste-fellows (and so forth), and having taken his bath (here the rest to be supplied § 18, down to) having made amendments, and having his seat on an excellent comfortable seat and being surrounded by those friends, caste-fellows (and so forth), he passed his time happily enjoying that abundant food (1), and after having taken his meals and after having come to the hall after meals to eat betelnuts etc., he honoured these friends, caste-fellows, kinsmen (and so forth) who had come there with abundant flowers, scents, (and so forth, down to) ornaments, and having done so he made his daughter Devamati, who had taken her bath and who had decorated herself, to ascend a palanquin which was carried by a thousand men, and having done so he, being surrounded by a very large number of friends (and so forth), and with all his gold and silver (1, property) - (here the rest to be supplied, down to) performing a great amount of donations, went right through the river of

the city of Rohida to where the residence of king Vesamaṇa was and where king Vesamaṇa was, and having done so he, with folded hands (and so forth), congratulated him, and having done so he took the bride Devadattā to king Vesamaṇa. Then that king Vesamaṇa saw that bride who was brought to him and having done so, being greatly pleased, he got prepared abundant food (4) and having done so he invited his friends, caste-fellows (and so forth down to) honoured them, and having done so he made the prince Pūsanandi and the bride Devadattā to put on silken garments and having done so he gave them a bath by means of jars of water which were white and yellow (i.e. made up of silver and gold) and having done so he made them put on excellent garments, and having done so he made offerings to fire and made the prince Pūsanandi accept the hand of the bride Devadattā. Then that king Vesamaṇa made the bride Devadattā accept the hand of Pūsanandi with all prosperity (and so forth, down to) the sound of drums and with great pomp and show, and then he honoured and respected the parents and friends (and so forth, down to) attendants of the bride Devadattā with abundant food (4) and garments, scents, garlands and ornaments (and so forth, down to) dismissed them. Then that prince Pūsanandi passed his time enjoying with Devadattā in a palace, with tambours being played upon, with thirty-two kinds of dances going on, and with songs being

sung. Then at a certain time that king Vesamāna met with death, and the prince Pûsanandi removed his dead body (and so forth § 11, down to) Pûsanandi became a king. Then that king Pûsanandi became greatly devoted to his mother, queen Sri, and every morning he used to go to where queen Sri was and having done so he used to fall down at the feet of queen Sri and having done so he used to give her an oil-bath with 'sayapāga'-oil boiled a hundred times in a concoction of medicinal herbs, and 'sahassapāga'-oil boiled a thousand times in a concoction of herbs; and then he used to get her shampooed with four-fold shampooing for the sake of the happiness (ease) of the bones, flesh, skin and hair, and then he used to get her be-increased with fragrant scented paste and then give her a bath of three waters viz. hot water, cold water and scented water, and then he used to make her take her abundant food (4); and he used to take his bath and food and used to pass his time in enjoying great human pleasures only after queen Sri had, then, taken her bath (and so forth, seven to make amendments and had taken her meals and had come to the hall after meals to eat etc. etc. etc.

21. Then at a certain time when that queen Devadatta was keeping awake at midnight for family affairs the following thought (5) occurred to her: "Truly, king Pûsanandi is, in this way, passing his time being greatly devoted to his

mother queen Siri, and on account of this distraction I am not able to enjoy excellent human pleasures with king Pūsanandi. It is better, therefore, on my part, to kill Siridevi by means of fire, weapons, poison or incantations and having done so to enjoy excellent pleasures with king Pūsanandi." She thought so and having done so, she awaited the opportunities [lit. drawbacks (3)] of killing queen Siri. Then at a certain time that queen Siri, who was intoxicated, was fast asleep in a bed in a solitary place. At that time Devadattā went to where Siridevi was and having done so she saw Siridevi intoxicated and fast asleep in a bed in a solitary place and having done so, she looked into all directions and having done so she went to where the food-store was and having done so she took an iron rod and having done so she heated it and having taken, with a pair of tongs, that red-hot rod resembling a burning flame appearing like a full-blossomed 'kinsuya (palāśa)' tree she went to where queen Siri was and having done so she thrust it into the anus of queen Siri. Then that queen Siri, crying with a very loud sound, met with death. Then the maid servants of that queen Siri, having heard the sound of (her) crying, went to where queen Siri was and having done so they saw there queen Devadattā running away. Then they approached queen Siri and found her lifeless, devoid of consciousness and destitute of life, and

the region of Rayṇaprabhā. Then she will wander into various worldly existences such as plants etc. Then having afterwards come out of it she will be re-born as a swan in the city of Ganagapura. There being killed by bird-catchers, she will be re-born in that very city of Gangapura in the family of a rich merchant, will get enlightenment, will go to Sohamma heaven and will be liberated in the country of Mahāvāleha.

(Here the usual Conclusion is to be inserted.)

End of the Ninth Lecture of the First Book
of the Eleventh Anga called
Vivāgasūyam.

not to any capital of any one province or
 therefore, the parents of that prince Subāhu
 intended that he should receive an ample
 provision and therefore they got to be made five
 hundred excellent palaces which were with a
 permanent staff to be supplied and they
 also got to be covered as excellent gifts
 (*Here the description of the mansion and the
 performance of the various ceremonies etc. etc. is
 supplied as in the case of Mahābhūta in the
 Bhagavati Sūtra, the 1 with Anu, only with this
 difference that the parents made him accept the
 lands of five hundred excellent provinces such as
 Pūppādvīpa and others and on the same
 day, then they forced him excellent gifts in five
 hundred. Then the prince Subāhu passed his
 time in enjoying all the five hundred provinces
 (*for the rest is to be supplied exactly as in the
 case of Mahābhūta in the Bhagavati Sūtra*). At
 that time and at that period the Samana, the
 blessed Mahāvira arrived there on a visit (*Here
 the rest is to be supplied, down to*) the assembly
 went to hear him. The king Adhisattu also went
 (*exactly as king Koniya in the Anupātika
 Sūtra*). The prince Subāhu also went in a chariot
 exactly as Jambūhi (*in the Bhagavati Sūtra,
 down to*) the Samana expounded the law and
 the king and the assembly of people returned.
 Then that prince Subāhu, having heard religion
 from the Samana, the blessed Mahāvira, became
 greatly delighted and pleased and stood up*

Hatthiniūra to where the park Sārasaṅka was and having done so he resorted to an acceptable place of residence and passed his time in practising asceticism and penance. At that time and at that period the eldest disciple of the elderly monk Dhammaghoṣa named Sudatta, a houseless monk, who was noble (*here the rest is to be supplied § 28, down to*) who was possessed of a pure 'leṅṅā' (a particular colour or emotion of the soul) passed his time in practising monthly fasts. Then that houseless monk Sudatta at the time of breaking the monthly fast engrossed himself in the study of the sacred texts in the first 'Puras' — a period of three hours (lit. human shadow used to indicate time), (exactly as in the case of Gymnastm in the second lecture) and took permission of the elderly monk Dharmasāra (*here the rest is to be supplied § 9, down to*) while wandering he entered the house of the householder Summa. Then that householder Summa saw that houseless monk Sudatta coming to his house and having done so being greatly delighted and pleased he got up from his seat and having done so he got down from the fast-stool, and having done so he put off his shoes and put on a sandal and having done so he went seven steps forward to welcome the houseless monk Sudatta and having done so he went and related to the three and having done so he related to the three down to 100, and then went to where the three was and having done so he went to great pleasure.



1
2
3
4
5
6
7
8
9
10
11
12

§ 33.]

Vivāgasūyam.

129

and will be finally liberated. In this way, oh, Jambū ! the Samana (here his remaining epithets are to be supplied, down to) who has obtained emancipation, has expounded this as the purport of the First Lecture of the Second Book called "The Fruits of Good Acts."

End of the First Lecture of the Second Book
of the Seventh Anga called
Vivāgasūyam.

others with whom his marriage had taken place, arrival of the Tirthankara (and so forth, do so) the expounding by Mahāvira the previous birth of Vesamaṇa i.e. that he was a king named itta in the city of Manuvā and he had made a homeless monk Sumbhātivijaya accept alms (and so forth, down to) will be liberated. (End of the Sixth Lecture of the Second Book called "The Fruits of Good Acts.")

SEVENTH LECTURE (The Introduction to the seventh lecture, in the usual terms, is to be inserted here.)

There was a city named Mahāpura, a park named Rattasoga, a demigod named Rattapā, a king named Bala who had a queen named Subhadrā and they had a prince named Mahabala who had five hundred wives such as Rattvai and others with whom his marriage had taken place, the arrival of the Tirthankara (and so forth, down to) the expounding of the previous birth of Mahabala by Mahāvira i.e. that he was a householder named Nāgalatta in the city of Umpura and he had made the homeless monk Mahāvira accept the alms (and so forth, down to) will be liberated. (End of the Seventh Lecture of the Second Book called "The Fruits of Good Acts.")

EIGHTH LECTURE: (The Introduction to the eighth lecture, in the usual terms, is to be inserted here.)

There was a city named Sughoṣa, a demigod named V

a king named Ajjugga who had a queen named Tattavati and they had a prince named Bhaddhandi who had five hundred wives such as Siridevi and others (and so forth, down to) the expounding of his previous birth by Mahavira viz. that he was a householder named Dhammaghoa in the city of Mahāghosa and he had made a homeless monk Dhammasiha accept the alms (and so forth, down to) will be liberated. (End of the Eighth Lecture of the Second Book called " The Fruits of Good Acts.")

SIXTH LECTURE. (The Introduction to the ninth lecture in the same terms, is to be inserted here.)

